A THOUGHT FOR THE FOURTH

THERE is the America of selfish self-content and of gross materialism. There is the America of amazing and ominous moral illiteracy, of an appalling record in crime and broken homes, of a dismaying lowering of moral standards, and of shameless exhibitions of immorality. There is the America of swagger and of boast, pompously flaunting before the lesser nations of the earth the vastness of her treasures and the marvels of her achievements, whose favorite watchword is "America first and the devil take the hindmost." In other countries this is considered the real America, an impression given by a certain class of "provincial, untutored, loud-talking Americans," as Mr. Fred B. Smith said, "who unfortunately travel abroad."

BUT the real America which we love and all the world loves is the America of a pure and fine idealism. Again and again has this ideal America stood clearly forth before the eyes of mankind, like some glorious and heaven-piercing Matterhorn when free from the clouds and the mists,—a vision of colossal strength and beauty.

WHEN the proposition was made, over one hundred years ago, first in England and afterwards here, that it is a supreme obligation of the Christian Church to send its representatives to preach Christ in heathen lands, with what railings of ridicule and thunders of opposition was that Christian project met! For it was a venture in idealism, and such ventures are usually thus greeted. But behold today, what hath God wrought! Witness multitudes in those very lands of darkness who have stepped forth into God's light, among them men and women of such nobility and beauty of Christian character as would grace the name of the highest Christian civilization on the face of the earth! Through that venture in idealism, the foreign missionary enterprise, there is being woven the web of a fine and true internationalism that is today bringing beneath its folds the peoples of all tongues and races, there to be united in a genuine world brotherhood, where alone such brotherhood can be found—in the fellowship of Jesus Christ!

TODAY the eyes of the world are still turned toward America. Here is the argument on the part of the stricken nations: "The world situation today is even more alarming than in March, 1918. The need, the emergency, the impelling necessity, is greater. America did not fail us then. Surely America will not fail us now." For the heart of America is not selfish; her millions of dollars have been poured without stint into the treasuries of relief organizations. "We stand aghast at your American benevolences," a Britisher said. The true America is surely not selfish. Her charity is royal in its bounty. But even after the world's distress has in measure been relieved, there still remains the greater need.

WHAT do the distressed nations need most of all? What does the disordered world require? True charity not only meets the immediate need but seeks out the evil thing that caused that need, and would eliminate that cause. The disordered world today needs not only America's millions of dollars in charity, but *America herself,* her splendid idealism and her unquestioned moral leadership.

NO entangling alliances on our part are needed and none are called for. One thing is needed. If tomorrow morning there could be flashed abroad the tidings that America is now prepared to take her rightful place in the organized councils of the nations, for the defence of the defenceless, for the relief of the oppressed, for the establishing of justice, with what thrills of joy would that message be greeted by the strong and the weak throughout the whole world! A joy akin to that of the people of France when our representative said, "Lafayette, we are here!"

VAST material resources can make a nation big; but there is only one sure road to greatness: breadth and depth of soul. And that nation only is great in soul which in company with the world's Redeemer glorifies its God-given strength by dedicating it to meet the great world's need.

EDWARD P. DREW,
Auburndale, Mass.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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E PLURIBUS UNUM

THE quotation on our cover page is doubtless familiar to thousands of our readers. Ambassador Page never rang so true as when voicing his American idealism. What he coveted for America in world affairs—a great boundless brotherly thought of all peoples and nations in need—the vast missionary forces in our land are ever striving for. We dare not, we cannot give expression to that doctrine which ultra-nationalists like so much to voice, "America for America, no risks of love, no ventures in war or in peace for the rest of the world." Rather do we pray with Page and other Americans of international vision for a long and prosperous history for our country, and it is because we wish this that we dare plead that Americans act like Americans in the midst of a troubled world. It is pretty generally acknowledged that the time is rapidly coming when we shall have to know the world and concern ourselves with it, utilizing our great heritage for the raising of standards of comfort and civilization. If this be true for business reasons, how much more is it true for the sake of our common humanity? Is it not safe to say with Bishop Slattery that "A man who believes in foreign missions but does not believe that his nation should give itself for the life of the world is a man who, achieving his most generous aspiration, straightway contradicts it."

EXEMPLARY CO-OPERATION

MR. A. A. WARD, of our Ceylon Mission, has just returned from a tour of Southern Colored schools and churches, with the joint purpose of spreading information of our overseas work and of studying educational methods adaptable to the situation in Ceylon. It is a pleasure, in these days when strong tides of racial feeling are surging through both races, to hear him speak of the uniform courtesy and coöperation he received and the generous financial support given, covering half the expenses of the visitation. He writes: "Having lived with the brown race until a good deal of our inherited race pride has vanished, I think I was able to make them feel that Christian Brotherhood is more than a name. We have fine men in positions of leadership in the Colored Churches, and I believe they are receiving encouragement and moral support from a number of the White ministers. The school which came nearest to being a practical idea for Ceylon or India is Brick (N. C.). All we need is a man like Principal Inborden, and there is the rub. However, we have the stuff in Jaffna, out of which real men can be made, if we will have the courage to give them the right training." And so across the seas once more the American Missionary Association at home and the American Board abroad join hands in mutual helpfulness under a brotherly purpose to remove all un-Christlike and inhuman discriminations of color, caste, or clan.

Mr. Ward's travels included such institutions as Atlanta, Fisk, Howard, Lincoln, Talladega, Troy, Tuskegee, and such leading Colored Churches as Plymouth, D. C.; Raleigh, Greensboro, and Charlotte, N. C.; Rush, Atlanta, Ga.; Anniston, Ala.; and Chattanooga, Tenn. He adds: "I was especially pleased with the fine spirit of the Alabama State Conference" (of Colored Churches). Our Colored conferences are rapidly developing a church consciousness and efficient organization under the skillful leadership of Superintendent Lawless and his associates. Nothing could be finer than the enthusiasm with which these churches are supporting their American Board Mission in the West African field, and any one who has attended the Women's Hour in two or three of the stronger of these Colored conferences comes away impressed with the ability, tactfulness, and womanly grace—well abreast that of their White sisters in the North—with which their Women's Missionary Meetings are conducted.

WHERE FRANCE AND GERMANY AGREE

AT the meeting of the World Alliance for International Friendship, held at Zurich, Switzerland, April 13-16, there were present French and German delegates as well as delegates from twenty-two other national committees of the Alliance. Naturally the Ruhr question was uppermost. It might have wrecked the conference had it not been for a preliminary *rapprochement* brought about between the French and German delegates. It seems that a French report made reference to Germany to which the senior German delegate raised objection. It turned out also that the German report was to make recriminatory reference to France. A suggestion that Christian goodwill should dictate the omission of both objectionable passages was like oil poured on troubled waters. The French delegates agreed and the German delegates made concessions. Then *Frenchmen and Germans stood and shook hands.* As some one said in reporting the incident, "It was like the still small voice following the earthquake." An atmosphere of conciliation was established which carried the conference through the tense moments when the Ruhr question was under consideration.

Later both French and Germans united in signing the message presented by the conference to the effect that "the only hope for the salvation of Europe and its escape from present difficulties lies in applying the spirit and teaching of Christ to the problem with which it is confronted." Both Frenchmen and Germans also united in urging the Christians of all lands to manifest this spirit of Christ in the face of all influences which make for national egoism and bitterness of feeling, and to strive unceasingly for the diffusion of such goodwill and reasonableness as will demand the settlement of all international disputes by methods of conciliation and arbitration, and a readiness on the part of every nation to make sacrifices for the general well being.

BADVELI VARTAN AMIRKHANIAN

WE present here, with Secretary Riggs, Rev. Vartan Amirkhanian, one whom we delight to honor as the hero of Harpoot.

With the declaration of war by the United States against Germany, the missionaries from Harpoot were obliged to leave, and much of the responsibility for the work was left upon the shoulders of Mr. Amirkhanian. Thus for more than two years he stood as a representative of American ideals in Harpoot when all Americans were obliged to leave. His life has been saved as by a miracle again and again. Practically all the other Armenian leaders were cut off, but Mr. Amirkhanian has continued his work without fear and without compromise.

In 1919 he had the opportunity to come to America, but refused it in view of the great distress and need among his people in Harpoot. During 1920, 1921, and 1922 one by one the missionaries were obliged to leave, and once more Mr. Amirkhanian was the chief representative of American missionary interests in that city. Thus, though not appointed by the American Board, he has been one of its most effective missionaries in that distant corner of Turkey for the most crucial period in the history of the work in Harpoot.

When the orphans and others were obliged finally to leave the city in the fall of 1922, he took the charge of transporting a convoy of four hundred orphans from Harpoot to Aleppo through the dangerous regions of Northern Mesopotamia, over which neither the French nor the Turks were able to maintain any adequate government.

Broken in health but with mental and spiritual vigor unabated, he is now seeking to prepare himself to return to work among his people, or if the way be opened, among the Turks or Kurds.

Mr. Amirkhanian is a graduate of Euphrates College (Harpoot) and of Central Turkey Theological Seminary (Marash). He has been in work associated with the American Board for twenty-nine years.

MISSIONS AND NATIONALISM

The Christian Century on May 3 published a stimulating article by Mr. Arthur Jorgensen, of the Literature Department of the National Y. M. C. A. Committee, on "Foreign Missions and National Consciousness." We note that *The Japan Evangelist* has published the same. We expect that much good will result from the article. It merits careful reading. What the writer contends for, in general, we have advocated for many years. Most assuredly should administrative functions on the mission field be turned over to native leaders at the earliest possible moment. Justice as well as expediency demands this. All Boards agree to this in principle, though not all are a unit in setting times and seasons. Much progress has been made, too, toward the "ultimate integration" of the mission within the Church. Indeed, if we were to criticize Mr. Jorgensen's article, we would regret his failure to acknowledge the forward steps already taken the world over. Take, for example, the American Board. In India, China, and Japan it has worked consistently in consultation with church leaders to place the burden of administrative responsibility upon the shoulders of the latter, and in Japan there is not a single missionary who has a word to say in the administration of evangelistic work except at the invitation of the Kumiai (Congregational) Church. That invitation has been most cordially extended and accepted. Again we must not forget the administration on at least a fifty-fifty basis that obtains in the Baptist, German Reformed, and United Brethren denominations, nor the discussion at present going on in the Presbyterian Mission and churches in regard to closer cooperation, favoring increasing native leadership; nor again the recently reported movement on the part of the American Episcopal Mission to withdraw the present American bishops in favor of those to be chosen by the native brethren. No reader should infer from Mr. Jorgensen's finely written article that our Mission Boards have been antagonistic to the assumption of leadership on the part of the native church, for the facts point otherwise.

There is another inference that must be guarded against; namely, that the adoption of the new (?) program necessarily means an immediate reduction in the missionary force. Ultimately the force is bound to be reduced, but the signs are in the opposite direction at present. The putting of entire or almost entire *administrative* responsibility upon the Church tends to make the latter eager to welcome foreign associates. In this respect the Kumiai body is a conspicuous example. The whole Christian body in a country like Japan is realizing increasingly the magnitude of the task involved in the Christianiz-

ing of sixty million up-to-date (in many respects) people, and with mutual relations properly adjusted missionaries will be called for in considerable numbers for some time to come; so let not the lukewarm supporters of foreign missions be in too much of a hurry to heave a sigh of relief because their burden has fallen from them. Let them revive their enthusiasm now that the work is well entered upon the stage which has ever been prayed for by all who are longing for the coming of the Kingdom in its fullness.

PAUL IN THE PHILIPPINES!

PRESIDENT CHARLES T. PAUL, of the College of Missions at Indianapolis (Disciples of Christ) has recently paid a visit to the Philippines. His opportunities of sounding the leaders of that nation were greatly increased through his knowledge of Spanish. He gauged Filipino thought with remarkable accuracy, and we do not wonder that he left believing in the purpose of the Filipino people to secure full and complete independence, and of their belief in the possibilities—physical, national and international—that lie before the Philippines in their unique position in the Far East.

In the Philippines Dr. Paul finds a great religious ferment "breaking up the crust of the past." The vision of a national Christianity comportable with the spiritual needs and genius of the Filipinos, with organization adapted and pliable to their expanding life, is distinctly on the horizon of the Evangelicals. As President Osias, of the National University at Manila, said to Dr. Paul: "The religion of the Philippines a generation hence will not be Roman Catholicism as it exists today. It will not be sectarian Protestantism. The Filipinos are feeling their way. We are brooding, choosing, synthesizing. There will ultimately be a united Filipino Church."

No one can study the movements in the Islands today and not sense at least a situation that confronts the missionary enterprise as a veritable challenge. Why have we been so slow? Would that we might go back ten years to the statesmanlike plans adopted by the American Board for the social and spiritual uplift of Mindanao! Think of the hopes unfulfilled, the plans curtailed! But even with our present greatly reduced program, we can perform an exemplary task, if we will. What better time to renew our purpose in behalf of the Philippines than now when we celebrate our own Independence Day?

WHAT A FORD WILL DO

REV. C. STANLEY VAUGHAN, of the Madura Mission, writes under date of April 9th of two missionary trips, bringing out the contrast between the old touring method and the new.

In a country cart he left home one day at five o'clock in the morning, journeyed for three hours over a good road and reached his destination *only seven miles* from home. He held a meeting and retraced his steps, reaching home at one o'clock in the afternoon, considerably fatigued. This was the old way, the missionary spending a tremendous amount of time and energy and accomplishing little.

Recently Mr. Vaughan traveled three hours in the new way and halted *just seventy-two miles from home;* ten times as far away as under the old method for the same period. Next day he had a meeting in the morning at a place eighty-two miles from Madura, and another at a second village, over seventy miles from Madura. He returned home comparatively fresh. Do we wonder that he is grateful to the man who supplied the Ford? It is safe to say that a church supervisor's efficiency on the mission field is trebled at least by the automobile.

UNITED BUT UNTIED

WE have received a printed communication on the vast possibilities of an *"Untied* Christian Church" abroad. The writer intended to use the word *United,* but perhaps the printer wrote better. A typographical error can sometimes become a "stroke of genius." Certainly every independent Christian church abroad, *i.e.,* free from foreign support and control, has great possibilities. To be united is good, but to be untied is even better. Perhaps it should be put in this way: The native churches united, and the native church untied!

IRAQ

THE *London Times* writes of a "new era in Iraq," and we are told that public opinion in Great Britain seems at last to have realized that the British cannot honorably abandon the task in Mesopotamia to which they have set their hands. Much depends, however, upon the ability of King Feisal's new state to conduct its budget in such a way as to warrant a loan from English capitalists. We would add that much depends upon diplomacy at Lausanne.

HAVE WE A MANDATE FOR TURKEY?

By JAMES L. BARTON

THE Turkey now in the public eye and under consideration covers all of Asia Minor from Smyrna on the west across Anatolia to the western borders of the Russian Caucasus and Persia, and from the Black Sea on the north to the northern borders of Syria and Mesopotamia. It also includes Constantinople and Eastern Thrace, of which Adrianople is the capital. Within these boundaries there are at the present time half a million or more Greeks and Armenians, mostly in Constantinople, more than two million Kurds and Circassians, and about six million Turks. All these populations are classed as Moslems, except the Greeks and Armenians. A century ago the American Board sent its first missionaries into this country, where they began planting Christian institutions and producing a Christian literature for all the races and religions there represented. At that time there were probably from two and a half to three million Armenians, and perhaps as many Greeks.

Within that entire area the only missionary organizations now in the country and equipped to operate for its Christianization are the American Board and the institutions growing out of the work of the Board. During the century, by common consent, the entire area outlined above has been regarded as American Board territory. It is true that prior to the war a German society opened a limited work in Van, Mezereh, and Marash; the United Presbyterians had a small work in Mersine, a port in Cilicia on the Mediterranean coast; the American Mennonites had coöperated with us for a few years in work in Hadjin, and there have been a few isolated cases of temporary missionary efforts by American and European sects in various parts of Turkey. Nevertheless, the fact remains that the entire area was generally regarded as the unique and almost exclusive field of the American Board.

The Board, recognizing its great responsibility, put special emphasis upon its Turkey missions. The large cities and centers of population were occupied by missionaries and native workers, and missionary institutions—churches, hospitals, dispensaries, and schools of all grades—were planted and sustained. We need but mention a few of these great centers, like Smyrna, Constantinople, Marsovan, Sivas, Harpoot, Erzroom, Bitlis, Van, Mardin, Aintab, Marash, Adana, Tarsus, and Cesarea, and many smaller towns, to bring to mind the thoroughness with which the territory was covered. For a generation and more, approximately one-third of the American Board missionaries were located in the four Turkish missions, which up to 1912 included the Balkan States. The number of trained native leaders at the head of the churches and other Christian enterprises were in about the same proportion.

There gradually emerged as the direct result of this missionary work great Christian educational institutions, some of them now independent, such as Robert College, the University of Beirut, Euphrates, Anatolia, Central Turkey, International, Sivas, Marash, Constantinople, and Van Colleges, and St. Paul's Institute at Tarsus. These institutions were open to students of all races and religions.

Because of the thoroughness of occupation by the Board and by these various institutions, other missionary societies turned their attention to other countries and entrusted to the American Board the responsibility of Christianizing the varied and mixed population of the entire country. In a word, the *American Board seemed to hold a mandate* from the foreign missionary societies of the world to provide for the people of Turkey an adequate opportunity to know Jesus Christ and to become his followers. The training of leaders, the organization of necessary institutions, and the maintenance of all forms of missionary operations in the country thus became an emphasized responsibility, since, if we did not do what ought to be done, no one else would step in to help out. Turkey became our sole responsibility when Syria, Palestine, and Mesopotamia passed out of Turkish control.

There is no other Mission Board that stands ready to take up the work if we should decide to withdraw. Every Board in America and Europe is taxed to the limit of its capacity and beyond to keep up its regular and expanding work in other parts of the world, and none stands ready to take new responsibilities in Turkey. *The sole responsibility for keeping Christian work and Christian institutions alive in Turkey today rests upon the American Board* and the institutions it has been instrumental in planting in that country.

We have a large force of experienced missionaries now on the ground, with a knowledge of the Turkish language, competent and ready to prosecute the work. These cover business men, doctors, teachers, writers, both men and women, and ordained men, now occupying Constantinople, Kadikeui, Scutari, Smyrna, Marsovan, Trebizond, Talas, Tarsus, Adana, Marash, Aintab, with others ready to go back into the interior as soon as the Government gives the necessary permission. There are missionaries in the Russian Caucasus who will be able to go into Turkey if the Soviet Government denies them permission to continue work among the Armenians there.

The American Board plants, such as missionary residences, school buildings, hospitals, dispensaries, etc., are practically intact. The exceptions are the station at Van, which in the early stages of the war was completely destroyed except the church, the school building and teachers' residence at Hadjin, which were burned when the city was wiped out, and the International Institute for Girls at Smyrna, which was burned when the Christian quarters of

that city were laid in ruin last September. While in many places, because of lack of repairs and adequate care, there has been a deterioration in values, the fact remains that the mission plants, with the above exceptions, are either now occupied or are ready for occupation. None of the properties of the American Board have been taken possession of by the Turkish Government. This is also true of the various independent colleges and institutions.

For the American Board to continue its work in Turkey will require the opening of no new stations or the erection of new buildings, but simply the continuation of work in the places it now owns. It would mean but the going on as before, but with a changed or partially changed constituency outside of Constantinople. It is evident that to continue work in Turkey would not involve large or extraordinary expense. It would mean that missionaries now supported by the Board must adapt themselves to the new conditions which confront them in the old stations. Some former expenditures would be diminished, while others would be increased, such as the engagement of missionaries in operations which under the old order were performed by Armenian and Greek associates. The income of schools for a time at least will greatly fall off because of the smaller number of pupils. There will necessarily be a marked change in the character of the work done, but undoubtedly the training of able native assistants will present a paramount claim upon the time and strength of the missionaries, together with the creation and production of an adequate educational and Christian literature in the Turkish language.

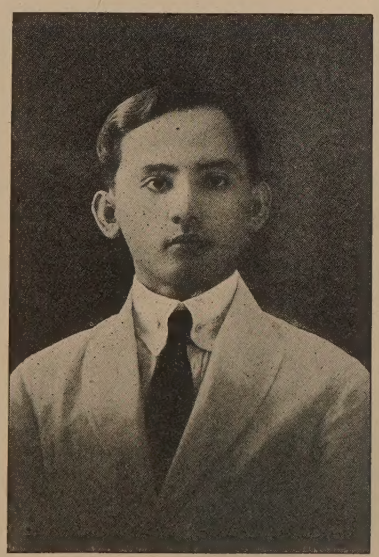
All this calls for no ostentatious announcements or spectacular demonstrations, but merely the quiet continuation in some of the old places by the former missionaries, reënforced from time to time by new appointees, a work begun long ago and going on in spite of the changes in populations. The American Board has as an asset of supreme value the experience of a hundred years. It has seasoned missionaries already at the task. It has a home constituency who know Turkey and have studied its problems, prayed for and supported its work and honored and loved its missionaries for generations. Their very presence in Turkey today is token and evidence of the faith and sacrifice of the Congregational churches of America for the last half century. The hundreds of missionary graves, stretching across the country and consecrating every mission station, proclaim a missionary daring and purpose that is an inheritance of priceless value to our generation.

WHY I BECAME A MINISTER

By P. A. RODRIGUEZ, Philippine Islands

An answer to such a question as "Why I became a minister?" can never be fully expressed in words, for there are feelings both too delicate and profound to be equalled by the most refined of words. For the benefit, however, of those who intend to dedicate their lives to God's service, let vulgar words accomplish their best.

My personal experience and my observation of people around me both young and old have convinced me how mightily the spiritual powers of faith and hope and righteousness and purity affect one's life. The first two consoled me in my most despondent moments when in my early school days only hope in God would lead me on because of poverty. Then, too, as I looked back I saw how impurity and unrighteousness ruined the career of many, young and old, among whom were some of my friends. Perhaps the sight of rank selfishness and the abuse of power by the privileged ones in society and in the church intensified my desire to choose the most effective weapon to combat social evils. My own experience taught me that mere intelligence does not necessarily make a good man. It is the loving heart, because indwelt by God, that produces helpful and honest lawyers, doctors, officials and business men.



SR. PROCULO RODRIGUEZ

Warm friend and inspiring associate of the missionaries in Mindanao. The forerunner of a line of pastors developing for the churches springing up along the northern coast of that great island in the Philippines.

Give me no material gain, no social prestige, no song of praise, only let me purify the spring of human thought and action that love, sympathy, and helpfulness may result, and I shall consider myself one of the greatest patriots of my country.

It was not until the second year of my ministry that I really understood the nobility and sacredness of the office of apostleship. When a son, a mother, or a friend depart, the parting is usually painful. And when in the use of the comforting words of Christ, the minister removes the sting of sadness and restores peace to the bereaved—is this not truly a blessed experience? The minister is forever privileged to help remove the burden of unrealized ambitions, of poverty, and of sin.

Those moments are always happy moments when parents come

to the minister and tell him of their gratitude for the good he has done their sons and daughters.

The minister is ever called upon to champion the cause of the weak and the oppressed.

The minister is most deeply happy not because he heaps gold but because affection surrounds him, deep satisfaction is within him, and gratitude crowns him.

MRS. MARY K. EDWARDS OF INANDA

Ninety-four years old July 8, 1923. Grand "Mother in Israel" to native and missionary alike. Born in Ohio, adopted by Boston, for fifty-five years a daughter of the Kingdom in British South Africa. Supported by the Woman's Board of Missions, but claimed by us all.

INANDA SEMINARY, AFRICA

MRS. MARY K. EDWARDS

Of Inanda Seminary, South Africa

ON the page opposite we behold a real missionary —one who has given herself without stint to a backward race in a foreign land, who has yearned over that people, prayed for them, worked for them, identified herself in spirit and in truth with them. Some day she hopes to die among her native children and to rise with them in the Resurrection. Can one find anywhere on the mission field a more typical personification of the missionary spirit?

Mrs. Edwards has ever been an active Christian. She is active now. Though confined to her chair a good deal, she still manages to keep busy "in the work of the Lord." We understand that she continues to teach the girl whom she saved by taking her into her own home not long ago. She knows whom Dr. McCord needs to see when he visits Inanda. She watches the garden, minds the poultry work, and broods over the school so dear to her heart. She still keeps up a personal interest in her girls, not to speak of a countless number of others of all ages and of both sexes. Well does she lean upon her own supports.

As she wrote to Miss Lamson of the Woman's Board in 1921, so she doubtless would write today: "You and all concerned will not be forgotten when I enter the King's presence."

INANDA WATERFALL IN FLOOD

Think of what she has seen and done! Inanda Seminary is her monument. If she could speak she could tell of many, many girls who have been educated under Christian auspices and have gone forth as exemplary Christian mothers and teachers into all parts of South Africa. She could demonstrate the capacity of the native Zulu for Christian truth and love.

Hers has been a broad and abiding work indeed. Mother Edwards, we "salute you with the perpendicular hand." We honor and love you. May God give us richly of that spirit which makes missionaries like you!

Inanda Seminary for Native Girls was founded in 1869 by Mrs. Edwards, the first missionary of the Woman's Board of Missions. The institution is the oldest boarding school for native girls in Natal. Its influence on the religious and social life of the natives is well known and appreciated by those who live close to the problem in South Africa. Avoiding the over emphasis that has sometimes been placed on the purely scholastic side, it has judicially combined with it domestic and industrial training, and has trained women who exercise an influence for good in the future of South Africa. Mrs. Edwards's ninety-fourth birthday, on July 8, will bring loving words.

Photo courtesy of Boston Transcript

BESTOWING THE BETROTHAL STICK, AN AFRICAN CUSTOM

Kamba Simango and Miss Kathleen Easmon (now Mrs. Simango) in the Negro pageant, "The Answer," given in Boston, in December, 1921, and January, 1922

Mr. Columbus Kamba Simango was ordained to the Christian ministry at the two hundred and fourteenth annual meeting of the Fairfield County Association of Congregational Churches and Ministers, held May 16, 1923, at Green's Farms, Connecticut. The prayer of ordination was offered by Fred R. Bunker, formerly of the South Africa Mission. Dr. Oliver Huckel gave the charge to the candidate, and Dr. William Horace Day the right hand of fellowship. The address was given by Secretary Patton.

Mr. and Mrs. Simango are well known to the constituency of the Board. He was one of Mr. Bunker's "boys," discovered at Beira, Portuguese East Africa, fifteen years ago. He trained at Mt. Silinda, at Hampton Institute and Columbia. He returns to

work as missionary to his people, the Ndau, in South Africa. His station will be Mt. Silinda.

Mrs. Simango comes from Sierra Leone. She was educated in England. Mr. and Mrs. Simango sailed on May 17 for a year's study at Portugal on their way to their work in Rhodesia and Portuguese East Africa. The Fairfield County Association supports this promising team.

AT WORK IN DURBAN

By JAMES D. TAYLOR, *South Africa*

DURBAN is a beautiful sea-port city of 83,000 inhabitants. It spreads out lengthwise rather than skyward like our American cities, as is most suitable in our South African climate. From Umbilo, the suburb on its southern boundary, to Umngeni on its northern, is nearly eight miles, and from The Point to Overport the width of the city is another five miles; while plans now being pressed for a Greater Durban will extend its borders another two or three miles on all sides except the Indian Ocean, its one permanent boundary. The city is prevailingly English in its appearance, with all the modern features of harbor works, business houses, electric trams, lights and everything you are accustomed to (except broadcasted radiophone concerts and those are on the way). At the same time it is so cosmopolitan that artists paint down its back streets pretty sketches that might have been done in India; mosques and their Oriental-clad worshippers, Hindu temples, and Indian bazaars.

But we are here for the 30,000 natives who do Durban's rough labor. They are shop boys, factory hands, drivers, day laborers, domestic servants, every branch of unskilled labor. Slowly some are forging upward. Motor cars are being driven by native chauffeurs; there are native clerks in lawyers' offices; interpreters at the police and other departments; a few are setting up in business in a very small way amongst their own people.

The great majority are men either unmarried or separated from their families for the great part of the year. It is practically impossible for native families to live within the town boundaries, except for the sixty families so far provided for in the model cottages of the native location. A good many hundreds of families are living in slum suburbs on the outskirts.

OVERPORT SUNDAY SCHOOL

This will be a good place to break into the story of our mission's actual operations. Away up on the ridge at the back of the town lies Overport, a slum suburb, as far as the native section of it is concerned. We have a day school there of about eighty children. Mrs. Taylor is so delighting the little tots with kindergarten Sunday school lessons, instead of the

FLAG-RAISING DAY (MAY 24) AT AMANZIMTOTI, SOUTH AFRICA. NOTE CHILDREN SALUTING

solemn sermons they have been used to listen to from the native painter who is the superintendent, that younger and younger ones are coming every Sunday. With an earnest native woman, who earns her living as a washer woman, she has plans on foot to do home visiting and to hold mothers' meetings in this district. That native woman ought to be regularly employed as a Bible-woman and might be—if we had the funds.

NIGHT SCHOOLS

Every available one of our branch church buildings, together with several borrowed rooms in native barracks, are in use four nights a week as school rooms. I have six night schools under my supervision in which about 350 boys are kept off the streets at night and are given an elementary education which the great majority of them have not had at home. The teachers are natives from our boarding schools, now at work in town, who add substantially to their income, as they get from sixpence to a shilling and sixpence per hour, according to qualifications. I must visit these schools at frequent intervals, administer the funds, which come from the Municipality out of the proceeds of the native beer monopoly, the only intoxicating drink allowed the natives. We regret the source of these funds, but they cannot be spent for a better purpose. I must run a small book store to keep the schools supplied with books in Zulu and English at low rates. An occasional lantern lecture adds to the interest and broadens the ideas of the boys. I am struggling to get time properly to organize the Bible instruction in this group of schools, for they are important feeders to the church.

A DANCING ZULU BRIDE

INHAMBANE FOLKS

At the left, watercarriers, mother and child: at the right, some who live near the bay where they can get fish and shell fish, so that famine is not greatly feared.

BIOSCOPE (MOVIES)

The problem how to touch the life of the masses of natives living in the municipal barracks, 1,800 in one, 1,200 in another, 600 in another, and other hundreds in private barracks we cannot yet touch, is being partially solved by the Bioscope. We have a portable De Vry machine, using ordinary films. We are an outpost of the highly developed bioscope circuit built up by our social service expert, Rev. Ray Phillips, in Johannesburg. He sends me weekly a carefully selected program of films and I am at present giving three evenings a week, Thursday, Friday, and Saturday, to showing this supercensored program at the three chief locations, where the Municipality has erected for me permanent screens, operating stands, electrical connections, etc.

They are outdoor shows in good weather. As my motorcycle chugs into the compound at seven o'clock the cry goes up, "Bayiskope, Bayiskope," and an eager, noisy crowd of 300 to 1,000 waits for the weekly wonderland of "Catching fish on a Gloucester fishing smack," "Cutting timber in the snow-clad woods of Maine," "Skiing on Norwegian hills or in the Alps," aëroplanes, big guns, kings and their armies, animals of strange forms and wonderfully

FIRST VIEW OF ADAMS MISSION STATION FROM THE EAST *Photo from F. R. Bunker*

trained by the strange white folks! and the always popular comic, with its rough and tumble horse-play, a humor that strikes just the right note in the native mind; and when we can occasionally get hold of a Zulu war dance, enthusiasm knows no bounds.

The shows are free and so are the comments! These three nights a week with their attendant hours of mending films, which are pretty well worn out by the time they reach our shows, add a gruelling burden to my heavy program, but they are the greatest fun of all the work; the response of lives lifted a little out of their dullness is so refreshing. I hope soon to employ an operator for a good deal of this work.

JOINT COUNCIL

I have organized a joint council of Europeans and natives where for the first time in Durban educated natives sit down with some of the leading citizens of Durban, including town councillors, editors, railway men, merchants, etc., to discuss native affairs and to try to understand each other. There are no credal boundaries. The Roman Catholic priest, who is at the head of their great native institution at Marianhill, is one of our most enthusiastic members. We have had a long series of sessions on the Urban Areas Bill, which proposed to secure better housing for natives in the cities of South Africa, largely through the extension of Durban's system of native beer control to other cities, as a source of revenue. This undesirable feature of the bill has now been defeated, but the rest we hope will pass Parliament next session. We are now entering upon a study of native taxation.

GAMMA SIGMA CLUB

Again borrowing from the American Board Johannesburg program, I have organized a chapter of Gamma Sigma, our successful cultural and social club for educated natives. That will mean a carefully prepared program one night each week in the effort to supply educated natives with the intellectual resources and social stimulus which libraries, concerts, and lectures furnish to intelligent whites, but which are entirely lacking for the natives. Some of these young men are sadly alienated from the church, but they are responding eagerly to this real service of the missionary on their behalf.

We are starting with some lectures on Economics. We shall have a lecture soon from an earnest local minister on the Hickson Healing Mission which stirred Durban wonderfully two weeks ago. I have my eye on the police finger-print expert for a talk on his interesting profession. The professors of the Durban Technical College will be placed under call for lectures. Doctors and lawyers will hear from us. Musicians will be asked to entertain us. The Greek letters stand for the words meaning "Know Thyself." We shall form a chapter of the Johannesburg organization which bids fair to extend to other South African cities and so furnish a bond between educated natives throughout the country.

We have many more lines of social service in the back of our heads as soon as we can get some of these so established as to free time and energy for them.

THE R. R. STATION FOR AMANZIMTOTI

IN EDITORIAL SHOES

By RAY E. PHILLIPS, Johannesburg

CIVILIZATION is interesting and exciting to raw boys from heathendom. And they absorb it through their very pores. The heathen father sitting in his kraal at home has a son in Durban or Johannesburg driving a motor car or making pictures in a photographic studio. If this son has learned to read he takes one of the native papers and reads things which strain his thinking capacity to the cracking stage.

Natives in the Transvaal read a newspaper called the *Abantu Batho*, edited and published by natives. This paper—but let me cull some items from its last issue which may illustrate what I wish to say:—

1. There is an article on "The Day," commenting on the German aims before the war, and urging that "every native should emulate the Germans, and have a definite object in view. We should have a toast for 'The Day' when we shall break the bonds of slavery with which the white man has wickedly and most cowardly bound us down."

2. An article is quoted from the *African World* of London, a white paper, which is quite terrorized at what the natives may think of the victory of black Siki from Senegal over Georges Carpentier, the Frenchman. This article is not commented on—it is not necessary, for it is a masterpiece of anti-black writing, showing the narrow selfishness of the whites.

3. A keen comment on the failure of Secretary Mellon, of President Harding's cabinet, to impose a penalty on the Standard Oil Company of New Jersey, under provision of the 1921 Revenue Law. Standard Oil declared a 400% dividend, the paper says, "accumulated by the company in order to permit their stockholders to avoid payment of high income taxes." And continuing, it says, "This is one of the very numerous means the *bourgeoisie* have of escaping taxation and shifting the burdens of the same to the workers through high rents and food."

4. A comment on the decision of the United States Supreme Court that Japanese are not eligible for naturalization in the United States. The paper says, "The ruling means . . . that the solidarity of the colored races of the world is strengthened to the extent that the mighty empire of Nippon will be more than ever forced to look to the rest of the Darker World for support and backing against the unmitigated insolence of the bunch of capitalists and imperialists who are at present dictating the policies of most of the white governments."

5. References to the Ku Klux Klan and its activities, especially to the Klan's defeat by a group of farmers at Hot Springs, Ark.

All this sort of thing is interesting to the growing group of educated natives who are beginning to think for themselves. All kinds of ideas, many of them scraps from the world's wastebasket, are eagerly read and pondered. Like their black brother of old, the Ethiopian Eunuch, they have found something interesting to read; but, as he, they need guidance in interpreting the things before their eyes.

A NEW OPPORTUNITY

As the result of our friendship with the editors of this paper, the *Abantu Batho*, they have asked me to write a column a week for it. I have called this column "The Way of Freedom," for "Liberty" and "Freedom" are great words to the natives. Weekly, then, we have the chance to undermine some of the radical opinion generated by the paper, by filling our column with articles on morality, unselfishness, clean living, interracial tolerance, etc. Occasionally, I get in some direct Christian teaching, sometimes following pretty closely the thought of a chapter in one of Fosdick's books, etc.

ANOTHER NATIVE NEWSPAPER

A somewhat similar job, which we value as highly as this first one, has been given us by another native newspaper having quite a circulation, especially in the Cape Province. This *Umteteliwa Bantu* asked, some six months ago, for contributions of native jokes, intending to run a column of Native Humor. But no native jokes appeared. Plenty of stories were sent the editor by native readers, but they were all cuttings from white newspapers and magazines. So the joke column was declared defunct.

Then suggestions were solicited as to how the paper could make its readers brighter and happier, something to substitute for the ill-fated joke column. We replied that, inasmuch as many of the readers of the paper were Christians, many of them being lay-preachers or ministers of churches, a new departure, which would make many happier, as well as inspire to better living and better preaching, would be a column or page devoted to religious matters. Nothing that we know of is published here that meets this need. Our suggestion was adopted and we were given another pair of editorial shoes to fill.

So now we run weekly a "Religious Supplement," a page of matter which we adapt and arrange for native readers. Sermons by eminent clergymen have so far filled most of these supplements. Our supplement this week was taken up with an article, cut and arranged, from Dr. Robert E. Speer, on "Is It Wrong to Bet?" Numbers of natives are beginning to place money on horse races in the towns. The editor of this paper supplies us with fifty extra supplements weekly, which we send to our ministers and evangelists in Natal. We have received grateful acknowledgments from them.

THE USE OF NATIVE PROVERBS AND IDIOMS IN MISSIONARY SERMONS

By JOHN T. TUCKER

HOW can a missionary reach the heart of the native in his addresses? How can the spiritual truths of the Gospel be conveyed through native idiom and proverb? How can native modes of life be used to impress unseen realities? To form a point of contact with the native one must "sit where he sits." An intimate knowledge of the vernacular is essential for successful preaching, and familiarity with village life enables the preacher to clinch his argument.

A missionary wishes to bring home to a native audience the solemn realities of life and of judgment to come. How is he to proceed? Books of sermon outlines are of even less use in Africa than sermons dug out of a musty barrel. What does the missionary know of native law? Of native trials? Of native sentences? Of appeals? Of execution of sentence?

The text for such a sermon may be Romans 14:12, "Every one of us must give account of himself to God," linked with 2 Cor. 5:10, "We must all be made manifest before the judgment seat of Christ."

A suitable starting point is found in the various trials common among natives; those, for example, heard before the representatives of the family; others, more difficult, before the elders of the village; others, still more important, before the chiefs; others, the most important of all, before the chief of chiefs, who formerly was the final court of appeal, but whose powers now are curbed by the representative of the European governing power.

Every native knows that bribery may decide the issue of a case, even when heard before the head chief. The tribunals of earth are unequal. Hence, the appeal to the poison ordeal because of dissatisfaction. The poison cup is prepared, the accused person protesting his innocence is ordered to drink thereof. The test is simple. If the man dies, he is guilty; if he lives, he is innocent!

But even this test is not invariably satisfactory, as is seen by the native proverb, "Cha mola iso, ombulungu yi sule—What the eye sees is better evidence than the poison test." There is, however, a judgment from which there is no appeal and to which all will assent, even as the proverb says, "Cha popia Nala upika ka leniko—When the master speaks, the slave holds his peace." Or again, "O popia onganji o manapo osoma—The chief's word is final; no appeal from it."

All of us in our hearts have a feeling of right and wrong, have we not? "Conscience doth make cowards of us all." Was not the idea of a judgment to come found among all tribes even in Africa before the Word of God came? Yes, your old men all agree to this, do they not? The old Egyptians believed that when a person died his soul was weighed in the balances, and if satisfactory, was conducted across the great river by a snowy white bird, to the Land of the Blessed. Now among your people, why do they place the wing of an "onyane" (a snow white bird) on the face of a king after death? You know the idea of judgment involved in that and the belief that the soul of the chief has gone to the Happy Land. And as the "onyane" is the aristocrat among your birds, so you believe that your chief is still the ruler among his kind.

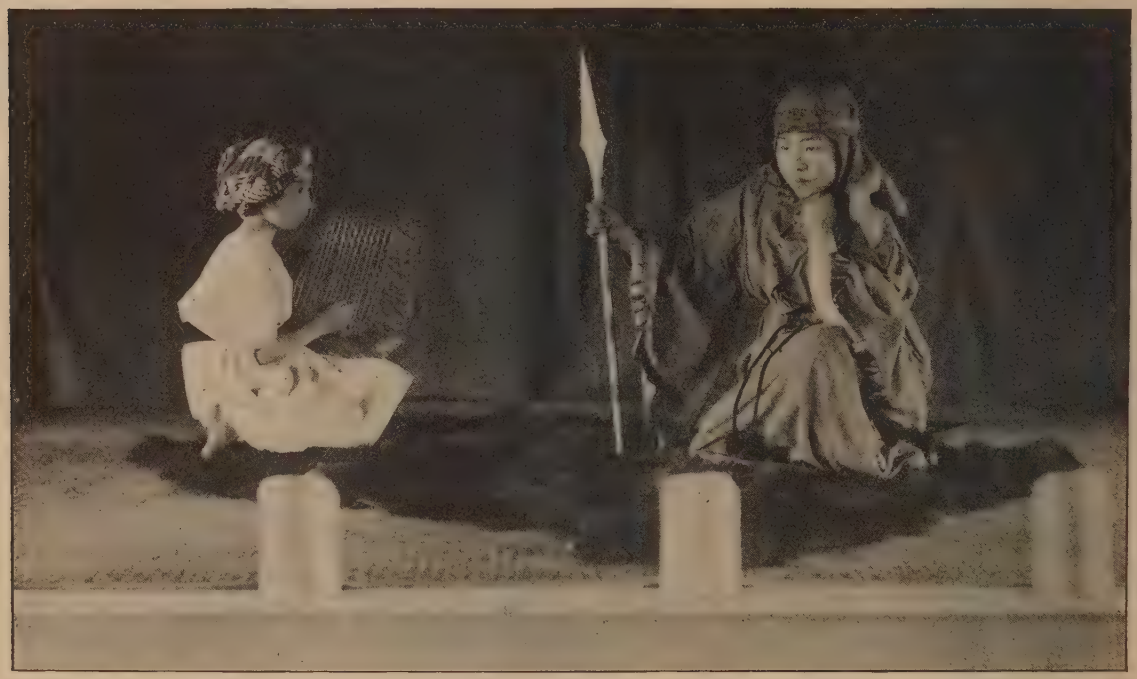
What do we learn from the Words about judgment to come? They tell us that we shall be "manifested" in that day, that we shall be seen in our true characters, hidden things shall be revealed. "Ulela oku wavela kelino—To put palm oil on a dirty hand only covers the dirt, a close investigation reveals its presence." So will it be in the judgment. It will not be necessary for an angel to open a book made of paper. The book of judgment is the heart. The heart will be revealed in that day just as the mind of a drowning man recalls the actions of the past. Let us not deceive ourselves. Christ is the Saviour, but we must ever remember He saves from sin, not merely from punishment.

Now you ask: What about our forefathers who never heard the Gospel, where are they? Where are our old chiefs and elders, before the reign of Chief Ekuikui, when the missionaries came? Well, a helpful word is found in Romans 2:15, "The Gentiles . . . show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Do you think that an unjust test? No, you say, that is quite just. But it is not for man to decide or speculate on the fate of others. "Wumola osonge lianga oku yua kesinya lina ho kulila oko—Do not be so tied to old ways that you neglect the better things within reach. When new Words come, accept them and have life."

When a man asked Christ, "Are there few that be saved?" he replied, "Strive to enter in at the strait gate," as if to say: "Don't speculate about the destiny of others. Make a success of life yourself: ensure an entrance." We who are Christians must especially bear in mind that our test will be much severer than that of the generation of old. Remember Luke 12: 47, 48, "He that knew . . . and did not shall be beaten with many stripes, but he that knew not . . . shall be beaten with few stripes." At this point a Christian woman exclaimed, "Etali we!—Today what are we hearing!" together with exclamations of frightened surprise. Yes, but don't you say a chief's son must avoid things permitted to a slave? You are fond of saying, "The Gospel is sweet," just as you say "Ondalu yi pepa—The fire is sweet." Yes, but do not forget that fire has two sides. It comforts

and helps, and yet it consumes. "God is Light," but God is also "a consuming fire." "Every moth has its candle." Just as before you (pointing to the acetylene lamp) you see the moths being consumed by the same fire which enables us to see. And remember again your proverb, "Ombunge yomongua yi pepa, yi tua ombole—Salt which is tasty in the mouth, if shot from a gun causes a wound."

At the end of the service natives spoke of the address, saying, "Ondaka yaco yi lingisa usumba—That word makes fear," followed immediately by another idiomatic phrase, apparently contradictory, from the same speaker, "Ondaka yaco yi tu sanjuisa muele—That word gladdens us." The apparent contradiction does not exist in the mind of the native. The Word makes him tremble but also gladdens him because he says, "Now I am warned." For the preacher has not forgotten to point to Christ, who truly saves, who does not simply "put on palm oil to hide the dirt," but really cleanses from sin, and by the new life in the soul makes the believer a new creature.



"David played with his hand, as he did day by day, and Saul had his spear in his hand;" *1 Samuel 18: 10*

DAVID AND SAUL IN A PAGEANT IN JAPAN

SINCE the Sunday School Convention in Japan in 1920, the use of pageantry in Bible teaching has greatly increased. Long before that time, Miss Fanny Griswold, of Maebashi, had collected a wonderful library of pictures and maps; also a balloptícon, and a wealth of other illustrative material for her Bible teaching in the Kyoai (Mutual Love) Girls' School.

Her first large attempt along the line of picture teaching was a dramatization of the Old Testament Prophets, in which the distinctive message of each was given very effectively. The impression was profound not only upon the students, but upon their friends who were present. The characters were all taken by young girls of from thirteen to sixteen years of age.

The following year Miss Griswold prepared, and, with the aid of Mrs. Marion E. Hall, staged a pageant of the "Life of David," given by about sixty girls in one class, who had just completed the study of that portion of the Old Testament. The picture represents one of the scenes with the two chief characters—David playing his harp before Saul to drive away his "evil spirit."

Those who have done such work in America will appreciate the amount of labor necessary to prepare the story in Japanese, to secure music, Victrola records from America, and to plan and prepare sixty costumes. The Japanese are clever at interpreting their own ancient characters, and these girls threw themselves into the pageant with zest. They were able to appreciate the story and present it effectively. It is interesting to note that for many years past, Miss Griswold has been able to enroll practically the whole school in voluntary Bible classes during school hours, meeting usually in her own house adjoining the school.

A WEEK OF MILITANT EVANGELISM IN PAOTINGFU

By REV. HAROLD W. ROBINSON

THE most striking feature about the annual week of evangelism in our Paotingfu field was the part that Chinese Christian soldiers had in it. Two officers from General Feng Yu Hsiang's famous army, General Lu and Colonel Chang, came down from Peking and spoke, both morning and evening,

GEN. LU (RIGHT); COL. CHANG (LEFT)
Two of Gen. Feng Yu Hsiang's officers who helped in Paotingfu's Evangelistic Week, 1923

for three or four days in our church and city chapel and in the church and city chapel of the Presbyterian mission. After the morning services the church members broke up into preaching bands and went out into the nearby villages to do street preaching. Since it was during the Chinese New Year Holiday people were not busy, and wherever we went we found groups willing to listen to our message. By the time we had sung a hymn there usually was a respectable crowd assembled. In some places we stopped in front of temples and shrines where the new mottoes had but recently been put up and where incense had been burnt. I was impressed with the friendliness with which we were received.

In the evenings General Lu and Colonel Chang spoke in the two city chapels to attentive audiences. They were especially interested when these officers told of the Christian work that is being done in General Feng's army. Just a little while before these officers left Peking over 4,000 soldiers were baptized into the church. This makes about 20,000 Christians in his army of 35,000. The fact that these men came to Paotingfu to help in evangelistic work is evidence of the fact that the kind of Christianity which these soldiers have is not passive, it is indeed militant.

While these two officers were holding special evangelistic meetings in Paotingfu, another army officer was spending his New Year Holiday at his home, in our field, where he carried on an evangelistic campaign all of his own initiative. He is a major in the province of Shensi and a member of our Congregational Church in Peking, having been baptized by Pastor Li Fen Yuan eleven years ago.

He had not been home for several years though he said he had learned that the Christian Church was working in his native county. When he arrived at New Year's and found hundreds of Christians he was greatly pleased, and went out on the streets of his village, and even to other villages, preaching to his fellow countrymen.

In fact it is reported that whenever he meets a man one of the first three sentences he speaks is to ask him whether or not he is a Christian. If he is, Major Chang then begins to ask him How often he goes to church? Does he read his Bible? Does he pray?

If he is not a Christian, then he begins to tell him about Christianity and why he ought to join the Christian Church.

Major Chang also has a reputation as a "doer" of the word as well as a preacher. Last year he was sent with his battalion to Honan and at one place where his soldiers were moving ammunition on wheelbarrows, one, not very strong, could not keep up with the others. When the major saw him he asked if he had a rope, and as he had, it was tied to the

Photo from Rev. H. W. Robinson

A GROUP OF CHRISTIANS LEAVING THE PAOTINGFU CHURCH TO PREACH IN THE NEARBY VILLAGES

DURING THE WEEK OF EVANGELISM

A Paotingfu church member (the one with the book in his hand near the banner) preaching to a group of villagers

front of the wheelbarrow and the major pulled while the private pushed. It was warm weather, and soon the perspiration began running down the major's face; but he continued to pull. As they neared a county seat the magistrate and chief of police came out to meet them with a brass band. They found his soldiers but could see no one that looked like a major. When they asked for him his soldiers pointed to the man in the rear wearing no coat, but tugging at a wheelbarrow.

"But why does he do that?" inquired the surprised magistrate.

"Because he is a Christian," was the reply tha was given.

While the ordinary army officer would have beate the soldier to make him keep up with the others Major Chang practiced what he preached and treate his soldiers as brother men instead of as slaves.

Such stories sound like fiction, but those wh tell them declare that they are actual facts. They sa that Major Chang has Christian pastors come an preach to his soldiers every week, and already 60 of his men have been baptized, and those who kno him say he is a second Feng Yu Hsiang.

"FAITHFUL UNTO DEATH"

The Story of a Mexican Colporteur

It happened in the year of our Lord 1923. He lived in his own little home in a village in the mountains in southern Mexico, and he was killed by a mob of fanatics on the night of January 31. A letter from a missionary in the same district says, "His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head." Of course we will not forget another man named Stephen who was also unwise. He took the consequences of his deeds and his words, and now we call him a martyr.

On January 30 a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist if they were attacked. Two nuns had also come to stir up the women. On Wednesday night a secret meeting was held, and at eleven o'clock they surrounded the hous of the man who had been selling Bibles. When th doors were forced, this man was calm, and said to hi wife, "If they want to kill me I am ready to die fo Christ; I will wait for you in heaven." One of hi brave friends came to help him, and was also take off by the mob. Both men were shot at the edge o the village and the bodies terribly mutilated. Neithe the head nor the heart of the colporteur could b found by faithful friends who went to bury th remains. Eye witnesses of the incident have foun their way to the City of Mexico and have visited th office of the American Bible Society and reported th tragedy. The spirit of the native Christians is ver fine.

Rev. A. H. Mellen,
Sec. Am. Bible Society, Mexico Agency

THE LUCY PERRY NOBLE INSTITUTE FOR WOMEN[1]

By Eva M. Swift (I.), *Principal*

THIS school was opened December 1, 1892, for the purpose of giving a larger opportunity for evangelistic women workers to fit themselves for their great calling. Here the Bible-women take a two-year course of study and practical training for their work. During the first four years the institution was housed in a rented building as to dormitory, and classes were conducted in the principal's office and in rooms loaned by the Woman's Hospital. Within a little more than four and a half years, the beautiful building, known as "Indiana Hall," was ready for occupancy, and the school which began its work as "The Bible-women's Training Institution" changed its name to "The Lucy Perry Noble Bible School," in accordance with the conditions of a gift for the building in memory of Mrs. Noble of Union Park Church, Chicago.

In response to a real need in the Christian community and to a pressing demand, we opened the doors of the school in 1912 to young Christian women, insufficiently educated to become teachers and too young to be Bible-women, and also to recent converts, suffering from the opposition of their families.

It is customary in India to provide a stipend in training schools for men or women in training for the work of the mission. In receiving the younger women and recent converts into the Bible school, we felt that we should ask them to give a fair and honest return in labor for what they receive. It was necessary, however, to organize industries for that purpose. Accordingly, we opened the workroom in 1912, providing work in plain and fine sewing, embroidery, drawn-thread, and tailoring. The returns from this work met the entire expense of this department until the end of 1917. The rise of the price of all the materials we have to use has made it more difficult to reach our aim of practical self-support, but we are not abandoning that aim.

TEACHERS AND STUDENTS OF LUCY PERRY NOBLE SCHOOL

Thirteen girls leading procession made their confession of faith that day, two from Hinduism

ESTHER BARTON ASSEMBLY HALL

It became apparent at once that it would be necessary to create conditions for the school which would permit of the normal growth and development sure to follow this extension of our plans. In 1916, we removed to a new site which was given the name of "Rachanyapuram," Salvation Place, and the work of the school has gone forward as prosperously as its limited funds would permit. We felt the need of a name for the school which should be inclusive of everything and exclusive of nothing. Accordingly, from September, 1921, the school bears the new name of "The Lucy Perry Noble Institute for Women."

LOCATION

The beautiful new site of the school, Rachanyapuram, is three miles from its former location, three-fourths of a mile outside the municipal boundaries, on one of the best roads about Madura City, and within sight of the residences of the higher officials of the district. We have open country about us, pure air, beautiful mountain scenery in the near horizon. A cart goes into the city every day for supplies and post; and another cart transports the students to the city for their practical work.

ORGANIZATION

Until the end of 1910, the school consisted of two classes of women enrolled, one for special Bible study and one for training in evangelistic work. From January, 1912, the work went on for several years in three departments: Training, Industrial, and Extension. The latter department was opened for the purpose of giving village women an opportunity to

[1] From a booklet issued in Madura, 1921.

THE BUILDERS
Miss Swift Overseeing Workmen

come here for short periods, in order to learn a little Scripture and singing, but especially to realize that a woman can be a true and devout follower of Christ and a witness for him, though she may have little knowledge.

The younger women were enrolled in the Industrial Department; and were given a limited time for Scripture and other studies, and for employment in the workroom. It was not our intention at first to provide opportunity for general education, but so many girls came in with the merest rudiments of education that we came to the conclusion that it would be well to increase our work in that line. Hence, from 1921 the school has gone on in four departments, viz.:

I. ACADEMIC

I. Preparatory: Two classes for illiterate women.

II. Regular: Two classes for those wishing to continue their education.

II. INDUSTRIES

1. Workroom: viz.: Plain and fine sewing, embroidery, drawn-thread, tailoring. 2. Weaving. 3. Gardening and farming.

Other industries are in contemplation.

III. HOME MANAGEMENT AND HOME NURSING

Training for home-life, and in caring for the family health. Practical work in "The Daughters' Nursing Home."

IV. BIBLE STUDY AND TRAINING FOR SERVICE

This is the original Bible school, which offers a two-year course of Bible study and practical work in preparation for mission service.

THE PLANT

At present the site consists of 46.75 acres of land in four blocks. Ten and one-half acres of this reserved as building site, the remainder in cultivation as gardens and rice fields.

WINGATE HALL: The main building of the school, contains classrooms, workroom, and dormitory for about 100 women.

THE ESTHER BARTON ASSEMBLY HALL is forty by sixty feet and serves for all purposes of the school for which an open hall is necessary—morning assembly, Sunday services, special meetings, classes and social gatherings.

THE BELLE M. SPENCE MEMORIAL HOMES are in three blocks, each containing four small rooms, with kitchen, front and back porch adjoining, each room

WATERING THE YOUNG COCOA PALMS

BELLE M. SPENCE MEMORIAL HOMES

affording a comfortable home for one or more women residing here continuously.

INDIANA BUNGALOW is the residence of missionary workers.

THE DAUGHTERS' NURSING HOME is for the care of the sick, and for training students in that work.

THE TRUMAN POST-ELEMENTARY SCHOOL will be built from plans in hand as soon as aid from Government is available.

In addition to these, we have four small double and two single cottages for employees. We have erected necessary walls around the main building to provide an inner court; have fenced twenty-three acres of land; have laid out the grounds, planting some hundreds of trees; have made roads which required metalling because of our heavy clay soil, and have dug wells and leveled, graded, and brought nearly all our land into cultivation.

"LEADING UPWARD"

India needs more Christian homes. The Christian homes need educated mothers. The nation, the Church, the home, all alike need more women pure in life, earnest in purpose and capable in service. This school is laying foundations of faith and knowledge upon which to build the life of loving service in the Master's name. "Leading upward" is both the motto and the aim of the school.

THE BUTTERFLY GAME
Kindergarten for children of students

THE SECOND MILE WITH A CHINESE ARMY

By EDWARD H. SMITH

TO the average person in America military compulsion seems a very remote thing, and a mere parable. Not so is it with the common man in China. When it was learned that a portion of the Southern Army on its way from Foochow to attack Canton would pass through Inghok, consternation and fear spread among the people. We who know of the passing of Western armies in terms of long trains or motors have no conception of what an Oriental army acts like on the march. Possibly your nearest conception will be secured from Judges and Kings, or even from Ezra and Nehemiah.

As regiment after regiment came into Inghok City the distress and terror spread; houses were taken for barracks; stores were broken open and became temporary headquarters for officers and sleeping barracks for crowds of men. The people, especially the able-bodied men who were most in danger, fled for safety to our mission compounds. Soon we were sheltering hundreds of men. Schools had just closed, so we made room for the poor people. As the terror increased, not only the men came, but family possessions, trunks of money, and family deeds, account books from the larger stores, and all kinds of valuables and clothing. Not finding sufficient men to meet their needs, the army ere long began to capture women as load carriers. Then our refugees increased again and bedrooms and halls in our private houses were soon crowded with sleepers, and the yards filled up with chickens and pigs. At two-thirty one night the Governor and his bodyguard came knocking at the compound gate, begging for asylum. We put them to sleep on my study floor.

To avoid an open break with the army, which was demanding more and more men with each passing regiment, the missionary was begged to accompany the army and give safe escort to the men who must go. So I started. The object of our journey was the next large city, at Sien Yu, some fifty miles across the mountains. The Brigadier General Wang, with whom we traveled, was a surly, fierce military firebrand, noted for his cruel temper. He threatened to execute the Governor and the city elders and leading business men within two hours if his wishes were not instantly complied with. Guaranteed of missionary protection, we got our company of load carriers, and I started out with them. General Wang had called on me in our home and assured me the men should certainly be released at Sien Yu City, and I was confident I could hold him to his promise, though it should be said none of the Chinese would have gone at all on such assurance. They considered his promise as worth less than the Russian ruble or the German mark!

Four days we traveled together. We got to know not a little about General Wang's army. The soldiers were universally disgruntled, disillusioned as to the army life and pay and food. Everybody was grumbling and wanting to desert. One little boy of fourteen walked by my side. Another fine youth from a

Photo by E. H. Ballou

AN AMATEUR DISPENSARY CONNECTED WITH A CHRISTIAN CHAPEL

Photo by E. H. Ballou, Hopei, Tientsin

A COMMON METHOD OF TRAVEL IN CHINA
Grandmother and child ride to balance the wheelbarrow. The father and mother are the means of locomotion

Christian college with later doctor's training in a Foochow hospital was an officer in the Medical Corps. We traveled together and I encouraged him to seek to transfer himself to the Yale Medical School at Changsha, where we had mutual friends.

THE SIGHT OF SUFFERING

My work and my charges were the poor, suffering, starving load carriers. From early light on those winter days until camp at night, twenty miles over fierce country roads, not a thing was given them to eat or drink. I carried in my pockets what dried fruit I could; also quinine for those suffering with malaria, as many of them were. The second night we camped in a small mountain village, and I witnessed the looting of the poor peasants' homes and stores. I saw soldiers lugging off great jars of wine. They killed ten pigs, practically every chicken in the village was turned into food, gardens of vegetables were stripped, houses were ransacked of everything they possessed.

The people fled to the hillsides and with their children and women and aged slept on the ground. In our four days' journey we passed scores of villages, all deserted, all wrecked, all pillaged, not a few burned.

Being free in our own movements, with my little party I stopped for dinner at a home of some of our Christians. The old lady made me welcome, hilariously. No sooner was the army out of sight around the corner of the mountain than she called out for the men to return. And lo! from across the river, on this hill, and from that clump of brush across arose one man after another; all over the hills they appeared, with bedding and firebaskets of coals and food and came gathering home on her assurance that I would protect them.

At night my poor load carriers looked to me for some crumb of comfort. Sometimes we were able to get food for them and secure them some comforts such as tobacco and even opium for the opium smokers. (It was no time to deprive them of their drug in those days.) Others showed me shoulders raw and bleeding from carrying those heavy loads up the mountains. Fortunately I had provided myself with salve before starting.

On the road were men not a few returning who had preceded us some days before. Pathetic figures, turned off without pay after days of superhuman toil, to beg their way home, many of them so beaten they could scarcely stand. One group I recall distinctly of four women, haggard, beaten, each with a handful of rice, enough for one meal; this their only pay and sustenance for a fifty-mile journey; and this, too, stolen by the army from the people.

Not a few of these load carriers died by the roadsides, overcome by fatigue, starvation, and the inhuman beating by soldiers and officers. A brother-in-law of one of our Inghok teachers died in our school after Mr. Donaldson had brought him here from the army after his cruel treatment. I saw corpses lying by the roadside; we passed them in idol temples where they had crawled away to die.

SAVED AT SIEN YU

After four days we reached Sien Yu City. I was cordially welcomed, and received the constant help of the Methodist ladies there. They coöperated

in every way. Almost twelve hours I worked before I could get the release of the men. My Chinese helpers were again and again in despair. I gave those officers, high and low, no rest. After it was over I realized what at the time did not even occur to my unsophisticated mind, that every one of them expected and was working to make me come across with a bribe to release the men! But after doing their work for them and without pay, I did not have any such idea, and they got not one copper cash. As soon as I could get ten men or eight or two free, I sent them at once to the Methodist Mission. And about midnight I got them all released, leaving word with any Inghok people that they could all join my party early next morning.

After a hearty breakfast furnished the fifty men by the generosity of our missionary hosts, we marched away with a white flag at our head, announcing who and what we were; and with Old Glory also.

We covered the distance home in two and a half days. Spent the two nights in Christian chapels where the Christians made us welcome and exemplified the Gospel of the Compassionate Saviour. This was not lost on the men. No one else would have taken us in or done anything for us. We found the Christians living up to their professions.

The gratitude of the men was pathetic. They wanted me to accept little gifts of peanuts, cakes, candy, etc.; and one little fellow, rescued from the army, when saying good-by to me kneeled down on the ground to worship me. As we entered Inghok City and all the men got safely back home, they set off through the whole length of the city street and up to our door long strings of firecrackers of rejoicing and gratitude.

AN IMPROVISED HOSPITAL FOR CHINESE TROOPS

WHO WILL FACE THIS OPPORTUNITY?

By REV. FRANK J. WOODWARD

JUST as there has been a growing body of intelligent young people throughout the Philippine Islands, resulting from their splendid school system, so likewise has there come to be a friendly attitude and an ever increasing interest on the part of the educated youth of the Islands in Evangelical Christianity.

This has been markedly true during the last five years. The reason is that many of the Filipino students have such a clear conception of Jesus Christ as their Saviour that they realize that he alone is able to meet the individual needs of their lives.

In view of what has happened amongst Filipino students it might have been anticipated that the same would follow sooner or later amongst Moro students. Strangely enough this is precisely what is happening at several points amongst the Moros.

In the past there have been a number of converts to Christianity from amongst the Moros. One of these, Rev. Matias Cuadra, graduated from the Union Bible School of Manila and has since been faithfully at work among the students on the islands of Siasi and Jolo, thus becoming the first ordained Moro evangelist.

But in the Lanao district regular religious work was opened for the Filipinos only about a year ago. Here there has been a growing interest in the gospel on the part of the Moro boys of the intermediate and high school. Each letter from the field brings new evidence of this fact. Our worker at Lanao is a man who has had a rich religious experience, and, as another worker recently said, "The whole atmosphere about him is just saturated with God."

Last November sixteen Moro boys were meeting

in the little chapel for prayer and some were learning Bible verses. Later on another group of boys came asking to be taught about Christ. Finally by the last mail a letter was received, telling of thirty Moro men and boys, who had attended the regular service for Filipinos on the previous Sunday morning.

The question at once arises, Shall we Christians be satisfied by giving to the inquiring minds and hungry hearts of these boys anything less than Jesus Christ?

Already many of those boys have noted a marked difference in the lives of the Christian Filipinos, as contrasted with those of their own people. The young Christian Filipinos occupying high government positions in the province doubtless have proved an incentive to thought for many Moro boys. Besides, the sheer joy that the Christians get from life, in comparison with the shallow, secluded, and selfish life of their fellows on every hand, has not been an argument in favor of the old life of exclusiveness and ignorance. As the mass of the Moros in the district is leavened, through an ever-increasing number of points of contact with Filipinos, many of whom live in their midst, there is a growing feeling against their *datos* (chieftains) and *panditas* (Mohammedan priests) who have ever been the oppressors of the people.

Where, then, may we more truly see and feel the real attitude of the Moros toward Christianity than in such centers where they come most directly in touch with Christian influences?

In the Cotobato Valley amongst the Magnindanao tribe, with a population of nearly 90,000, I likewise found a friendly attitude among the young men regarding our work. Indeed, their very souls thirst for the Living Water, which is able to make them wise unto salvation. The age-old tribal laws are no longer sufficient to meet the needs of the new day. The old life, which tolerated oppression, conduced to ignorance and in many ways encouraged dishonesty, no longer satisfies the broadening minds of Moro students. At present three Moro young men are in training at Silliman Institute for the ministry.

Thus the challenge comes to us Congregationalists. For years more than one hundred public schools have been laying the foundation.

To date not a single missionary worker has been appointed to this field of unparalleled opportunity.

Since the situation in Turkey is at present uncertain, why imperil the future of this wonderfully promising field on Mindanao by delay, when it provides such an ideal approach to the Moslem problem of the world? As American Christians we simply cannot evade our responsibility to those under our own flag.

We must do for the nearly 200,000 Moros of the Lake Lanao and Cotobato districts what we have done for the Filipinos at Cagayan: locate several wise as well as tactful missionaries amongst these people, who shall select promising young men, who shall be trained as the future leaders in extending the Kingdom amongst this virile people. God is offering to us Congregationalists *now* the moral leadership of 400,000 Moros. Delay may rob us forever of the one chance in centuries to reach friendly Moslems under our own rule and acquiring our language.

Who is ready to claim this wonderful opportunity for service?

TAO YUAN

By PAUL LEATON CORBIN

SOME time ago I visited Taiyuanfu, the capital of Shansi, for the first time since May, 1920. Inquiring of a Chinese friend the new places of interest that had grown up in the two years, he mentioned among other things a *Tao Yuan* (Court, or College, of the Way).

The following evening at lamplighting time, with this friend, who is a secretary in the Y. M. C. A., as escort, I visited the *Tao Yuan.* We found it occupying an ordinary Chinese house, with outer and inner courtyards. We were first received in the *kwo t'ing,* or central hall of passage. This was evidently the meeting place, for we found a table about which ten or twelve men could be seated, and other chairs around the walls of the room. The register of daily attendance lay upon the table. The walls of this room were decorated with specimens of "spirit writing," referred to by the gentleman who guided us through the place as *Iwan hsieh,* that is, planchette writings. As the educated Chinese set great store by the un-

usual and original in calligraphy, it was easy to see that these strange specimens of writing would make a great appeal to visitors.

Presently we were ushered into the inner court and before the principal shrine. Just preceding us a gentleman had gone in and we were fortunate enough to see him perform the act of worship. Kneeling at the altar he bowed several times, first having lighted a stick of incense. One had the feeling that the man was devout and reverent in his worship, and not merely going through a perfunctory performance.

When the worshipper had left the altar we approached to examine it. Before it was a cushioned stool on which the worshippers knelt. Above this hassock and on the outer edge of the altar were lighted candles on tall candlesticks, with incense burners between them. A little farther back was a small jar of oil with a tiny lighted wick in it. Behind this were three bowls, the one at the right containing rice, the one at the left small rice (millet), with a bowl of clear water between. The object of worship itself was hidden by drawn curtains.

With the permission of our guide we drew aside these curtains. Behind a heavy and handsome brass tablet were two portraits, one of Confucius and one of Laotzu, founder of Taoism. The inscription on the tablet was interesting and showed that this cult is attempting to amalgamate the five religions, Christianity, Confucianism, Buddhism, Taoism, and Mohammedanism. As it is necessary to unite these religions in some one super-deity, the phrase used to indicate that deity is *Lao T'ien Shih Tsu,* which may be freely translated, "Venerable Heaven, the Earliest Ancestor." This phrase was inscribed at the top and center of the tablet. Below it were phrases or symbols representing the five religions. I was surprised to see that the token of Christianity was not the cross, but that which the Y. M. and Y. W. C. A. have made familiar in China, the triangle, while the symbol of Mohammedanism was not the crescent, but a crude picture of the human heart.

At the other end of the room, and occupying relatively the same position as the shrine, was the table where the "spirit writing" was produced. On the table was a covered box containing sand, and upon the box the wand or stick with handle in the middle which those who approached the table grasped. The writing appeared, of course, upon the smooth surface of the sand. A very fine example of the "spirit writing" was hanging above the table.

Opening off this main room was a smaller room with a shrine, reserved for women. We were somewhat surprised to see this, for a conspicuous notice at the street door had said, "No women admitted." The tablet in this shrine was similar to the one above described. Behind the tablet was a "sun picture" or photograph of Confucius, said to have been printed on the sensitized paper by mere exposure to the sun.

In another room we were shown the seats for meditation, for one of the tenets of the cult is to *ching tso,* that is, "respectfully sit" (and meditate).

The *Tao Yuan* also cultivates good works, and one of the things it is doing now according to the Taiyuanfu papers is to distribute free medicines for the cure of the victims of opium and morphia.

From the literature handed us we learned that this sect had its origin in Tsinanfu, capital of Shantung Province, a few months ago. There are now said to be over fifty branches of this order in China.

When we came out again into the central hall we found that quite a company had assembled. They pressed us hospitably to sit down and drink tea and chat with them. There was no formality, but there was an air of earnestness and real seriousness. Several of the leaders seemed to be Hunanese, as was the gentleman who was our guide. Among the members of the sect in Taiyuanfu are men prominent in educational, official, and military circles. My young Y. M. C. A. friend remarked that most of them were regular contributors to his Association. The members of the *Tao Yuan* who were present assured us that they had frequent revelations from the heads of the five religions, including Jesus.

As we came out of that strange place we had two convictions:

1. These men have given Christianity a place among the great religious systems. Christianity is not ignored, as hitherto.

2. Here are men genuinely and deeply interested in religion. Even though their ideas may be tinged with spiritualism and perverted with idolatry, one can hardly say that they are not seeking to do good and to know truth. And this is encouraging in contrast to the brass-bound indifference we so often meet.

FROM ALEPPO, IN SYRIA

Intensely interesting reports tell of activities among the sixty thousand refugees at Aleppo. Ten thousand of them are Greeks awaiting transportation to Greece. Many of these are living in caves and are indescribably wretched. The Armenian refugees, on the other hand, are showing splendid energy, and their great camp is wonderfully planned and kept in order. Christian work is being carried on among them all by earnest native workers. Two lay evangelists hold six services each Sunday. All seem to be busy all the time. Even the Greeks, who are adherents of the Orthodox Church, now welcome them. One of these lay evangelists is the former chaplain of the Board's hospital at Aintab.

The Board of Managers of Central Turkey College, who are now residing at Aleppo, are very desirous of having the College Preparatory Department opened in the fall of 1923 at Aleppo. Already, in view of the forced evacuation of Aintab, a part of the college funds for the current year has been sent to Aleppo for use by the managers in helping deported students to continue their schooling there.

"NOT WARS AND CONFERENCES, BUT LOVE"

From Report of American School for Girls, Adana, Turkey, 1922–23

BY GRACE M. TOWNER

WE began the school year with a group of eighty girls, Greeks predominating among the older pupils. In the latter part of October it was rumored that all Christians must leave the country. This took away some of our brightest pupils, and how we did hate to see them go, knowing so well what refugee life means to young, active, attractive girls! By December 1 we had left only thirty pupils. You may remember that last year after the exodus we had only five for a few weeks. This year, having more Turks and Europeans, a larger number remained, and the enrollment soon reached sixty-six.

About this same time we heard of the new school law with which we must comply. At first it seemed a formidable task, but after having the laws translated and after carefully studying them, there seemed to us nothing we could not willingly comply with and, in fact, that there was little we need change in our curriculum. We had already in our school more Turkish than the new law requires of foreign schools. We have always tried to have a strong Turkish course, for certainly it is important that one should know well the language of the country and be able to read and write it easily. The teacher of Turkish and of Turkish history and geography must be a Turk, and must be approved by the Superintendent of Instruction. We have lessons in character and morals or something similar in each grade, but have not required Moslem or Jewish pupils to attend formal Bible classes, which would be contrary to the law. All girls attend the opening exercises in the morning willingly, and I believe would feel slighted if they were not allowed to come. Our present superintendent has recently been promoted, and will be one of the four inspectors of schools for service in the entire country.

We have made some much-needed repairs during the year, though with the lack of efficient workers it has required much time and patience to accomplish the little that has been done.

A very happy occasion was that of the Easter time when one of our girls, an Austrian, who graduates from the school this year, made confession of faith and, in the absence of a particular church organization, united with the Church Universal through an impressive service which Mr. Nilson conducted. It was a great joy to have this young girl dedicate her life in this way. We hope she may be one of our teachers next year. Though the school has been smaller than formerly and though we have missed the bright minds of the advanced pupils we had in other years, I am sure we all feel the year has been a good one. Bringing these children together in the spirit of the love of Christ will do what no conference can ever accomplish. Not laws and regulations, not wars and conferences, not might and power, but Love is the leaven which will leaven the whole.

MISSIONARY LETTERS

FROM BULGARIA

"In the Razlog district, with the assistance of two Bulgarian pastors, we had a week of special services in each of the five churches there. One feels keenly the need of more Bulgarian workers. Several of our villages without pastors are now strong enough to make a resident pastor really desirable; but there are not enough men to go around. Fortunately those places have fairly good lay leaders, and Rev. W. E. Cooper has been supplying them with a sermon a week, hektographed.

"The theological question is, of course, more or less prominent, and its proper solution requires great wisdom, prayerfulness, and genuine Christlike love. Rev. Reuben H. Markham is acting very wisely and well under difficult circumstances. There seems to be a very general effort to keep theological differences in the background, although unquestionably some conscientiously emphasize fundamentals in an agressive fashion. Personally I am trying to preach what I sincerely believe to be vital to all successful missionary activity in such fashion as to lay stress only on principles, and not on persons. Most of our pastors are doing the same. If only we can keep the spirit of I. Cor. 13 in our dealings with one another! Time, tact, and trust are needed, and truth will prevail.

"On the other hand temperance work is gaining new successes among the national high school students. There are now about 5,000 members in the 'International Order of the Knights of Good Templars' here in Bulgaria, and that order is constantly growing. Its leaders are rather agnostic religiously, though not hostile. They hold that all parties and creeds should unite in pushing for temperance. I recently was cordially invited to speak in the largest prison in Bulgaria to 400 prisoners on the subject of the Eighteenth Amendment and its enforcement in U. S. A.

"When I was in Razlog last November, a teacher in the town high school (one of our Samokov graduates) invited me to speak to the high school students on the purpose and work of the Y. M. C. A., adding that an order had been just issued by the Minister of Education to all high school directors in the country that they encourage the students in such institutions to organize Y. M. C. A. therein. This move

was, I am told, the result of the splendid initiative of Mr. Nicholas Alexieff, another of our graduates whose wife is a graduate of, or at least for several years a student in, our Samokov Girls' Gymnasium."

Rev. Theodore T. Holway,
Philippopolis, Bulgaria.

February 28, 1923.

A MIRACLE IN THE PHILIPPINES

"Our missionary program in the Philippine Islands is going ahead at such a dizzy pace that there is no keeping up with it in our correspondence. During the last two days of this week we have been holding the annual meeting of what we call our Evangelical Union. This Union heretofore has been a sort of a social get-together of the missionaries with no effective Union program. But this year everything is different. Two years ago we invited the Filipinos to join with us in this Union. Not until this year, however, did they feel that it was theirs. This year we elected a Filipino president, Dean Jorge Bocobo, of the College of Law, University of the Philippines, and the Filipinos participated quite as much as the Americans. A new plan was adopted which, if carried out, will make the Evangelical Union a real union enterprise. We voted to employ full-time secretaries who will travel through the Islands, visiting the churches and tying them up with the Union in a real effective way. We earnestly requested all the denominations to abandon their denominational names and adopt only the name Evangelical Church, which has been in use by some of the denominations for several years. We formed a joint missionary society so that all the churches might combine in a missionary enterprise to evangelize the non-Christian tribes of the Philippine Islands, including the Moros.

"It is a sad fact that some of the denominations have had bitter quarrels in these islands, but it is a great source of joy to us all that this year these denominations met together in the finest Christian spirit, smoothing out their differences, and ended their conference by putting their arms around each other's necks and thanking God for having brought them together. If you knew the Philippines a few years ago you would think that this was a miracle and certainly *was* a miracle of the grace of God.

"The Evangelical Union passed this week a vote to assist in our program in Mindanao and Sulu among the Moros and the mountain peoples, and they are so enthusiastic about this union missionary enterprise in Mindanao that it is sure that they are going to do something tangible in a short while. I am reminded today as I think of what our Congregational Mission has done of that mysterious sentence which Jesus uttered, 'He that loseth his life shall find it,' for our mission has placed one of its men at Silliman Institute, a Presbyterian school, and another here in Manila in this union school, and now we are finding that we are able to unify the missionary program of the Philippines so that there is great prospect of Mindanao being evangelized very much more effectively and quickly than it would have been by the Congregational Church working alone. I have heard on every side that there is a greater optimism and belief in the triumph of the Evangelical Christianity now than there ever was before.

"It seems to many of us that we are on the very edge of a spiritual revival which seems destined to drive through all the Philippine Islands during this year, and it is a great time to be alive on this part of the world."

Frank C. Laubach.

"OUTSIDE ACTIVITIES" IN TOKYO LANGUAGE SCHOOL

"I am taking a second Bible class of men and women in one of our growing Kumiai churches, 'Tokyo People's Church,' beginning Easter Sunday morning. The women most interested in my taking it are three secretaries of the Tokyo W. C. T. U., splendid women with whom I had luncheon today at the W. C. T. U. Headquarters. There were nine Japanese women, and I had a delightful time with them. It was such a joy to meet them—promise of the joys of fellowship awaiting me when I have the language. They can speak English well, but few of them will try to use it freely, so they talked mostly in Japanese, and I was glad I could get as much as I did. These earnest, intelligent, Christian Japanese women have beautiful faces. I love them. And I have a happy conviction that we're going to 'get on' famously when I can really use their tongue."

Grace E. Babcock (I.), Tokyo.

FROM THE DOCTORS IN WAI

"The hospital continues to be the place where we live and move and have our being. It is always full of cases interesting to us. We are not in an industrial center, and industrial accident cases are rare, but accident cases of some sort are always with us.

"Just at present we have a woman nearly gored to death by a wild boar; a man gored by a bullock; a boy with a compound fracture of his arm from falling yesterday out of a high tree; a girl with a similar compound fracture of her arm from falling into a well; a number of eye accident cases, etc.

"This week a man was brought in who had just been run over by a cart loaded with wood. The cart wheel had gone right over his abdomen, and he was brought in in fearful agony. He begged that his abdomen be opened at once and the injured parts be sewed up. (Almost every case comes in hoping to be operated on.) But after careful consideration and consultation, he was put to bed, and kept quiet for a day. By that time he had some fever, and again the doctors held a consultation, and again decided that his intestines were intact, and it was wiser to leave him alone in spite of his pleadings. The third day he began to feel more like himself, and to sit up; today, the fourth day, he came in to our Sunday morning service quite normal, while the doctors kidded him about having his abdomen operated on, and gave him advice about staying away from under cartwheels, at all of which he grinned sheepishly.

"One of the very nicest things about the hospital life is the intimate, friendly relations which are established between these villagers and ourselves. There is a sweet little girl of ten who parted company with her spleen in the operating room the other day, who is going to be our everlasting friend. There is an old Parsi gentlewoman who has received her sight in the removal of her cataracts. Her quiet gratitude warms our hearts. And so they come, all in need and a very large number for whom we can do something.

"Our children's ward is all but finished now. We are very happy over it. There is one nice big ward, and two smaller ones, a bathroom, and a sweeper's room. The roof is flat and smoothly finished off, and has a solid cement parapet around it, and a good practical flight of stairs leading up into it. Especially in the afternoons we hope that this fresh air space may prove a real boon to the sick children.

"We were invited the other day, by special invitation, to one of the nicest Brahmin homes in the city, to witness the Brahmin 'thread ceremony.' The small heir of the house, a youngster of ten, Dhonduraj by name, was to be invested with the sacred Brahmin thread. India may be slow and unpunctual in some ways. But many of these ceremonies, as this one, are performed on the dot, a moment of time set by the conjunction of the stars, and estimated correctly by an hour glass. Fortunately we were on time, and ushered into the house and upstairs by one of the young men of the family.

The place they gave us was an excellent one for seeing everything. It was a sort of open gallery that looked down from above into the courtyard below where the ceremony was being performed. The courtyard was crowded with people, relatives and near friends, I judge all Brahmins. The family priest chanted *mantras*, as he and another man held a curtain between the boy and his father; and at the end of each verse, every one near enough, ourselves included, threw a few grains of rice at the boy, for good luck perhaps.

At the end of the incantation, the curtain was taken away, and the boy was received into his father's arms. A few years ago, the things that would have impressed us about all this would have been the half-naked condition of the enactors of the scene, the gaudy string of flowers and beads dangling down over the face of the boy, the heavy scent of attar-of-roses and jasmine; but this time as we came away the feeling that we had was one of deep sympathy with the humanity of it, the love of the father as he handed on to his boy his heritage."

Drs. Rose F. and Lester H. Beals,
Marathi Mission, India.

THE PORTFOLIO

CAN TURKEY BE RESTORED?

But a greater danger supervened when the Turks entered Asia Minor in 1070. With them and behind them came wandering tribes from Central Asia, who are called by the Byzantine historians Nomades or Tourkomannoi. These broke the strength of an organized society by reducing a great part of the country from the agricultural to the nomadic stage. The supply of food diminished accordingly, and with the waning food-supply the population necessarily decreased.

The sultans did what they could. Neither the Seljuk Turks nor the Ottoman Turks were actuated by religious fanaticism. They wished to preserve the old social system in so far as it was consistent with the dominance of a conquering caste; but they could not maintain the education which was necessary in the old Roman organization. Moreover, the ruinous method of massacre was resorted to sometimes in order to prevent any dangerous development among the subordinate races. This has been carried to a hitherto-unknown extreme during the last thirty years, and reprisals have not been unknown when opportunity offered. Thus the whole basis of prosperity was wrecked, not by intention, but by steady decay. A number of causes cooperated, and each cause intensified the others.

Can the prosperity of this derelict land be restored? That is largely a question of politics, and is excluded from discussion here; but one may say that for a long time it has been the game of all the surrounding countries to prevent the restoration of prosperity in Turkey.

There is required, for the actual recuperation of the land, knowledge to guide labor. The schools and colleges established by the American missions were achieving a great work until the World War began. Among the numberless legacies of evil that have remained has been the interference with this work of training the country.

Advisers are required, and technical trainers, in order to restore the ancient methods of conserving the water supply or substituting better methods. Agriculture will be developed slowly, and it will take a long time to put many parts of the country into cultivable condition. The restoration of agriculture is the indispensable basis of the country's prosperity.

From a sketch of the Geographical History of Asia Minor, by Sir William Ramsay, D.C L., in "National Geographic Magazine," November, 1922.

SUCH IS FAME

As every proper Christian is aware, the great missionary society of the Congregationalists is known around the world as the "American Board." A Congregational missionary writes from China of two small boys playing train. The whistle blew, the bell rang, the conductor called "All American Board! All American Board!" And the train went.—*From Publicity Dept., National Council, Episcopal Church, 281 Fourth Avenue, New York, N. Y.*

NOTES ABOUT THE FIELDS

Picture from Rev. E. D. Kellogg

LOOKING THROUGH THE ARCHES OF THE SHAOWU MEN'S HOSPITAL BUILDING WHICH RECEIVED FULL FORCE OF FLOOD WATERS (1922). HILLS SEEN THROUGH THE ARCHES ARE ON THE OPPOSITE SIDE OF THE RIVER

Shaowu's Floods

Last summer Shaowu experienced the worst flood in the modern history of the city and great damage was done to property. Mission property also suffered, especially the men's hospital, which is built on the river front. Many of the hospital buildings were either destroyed by the water or by falling walls. The men's compound at the East Gate was several feet under water, but except for the falling of compound walls the residences were not injured.

But a far worse flood struck the province in October—a flood of soldiers—and an article on page 298 from a missionary on the ground tells of this more recent and more destructive inundation toward the South.

The church has been the only organization functioning through it all, and the Christian leaders have made a splendid name for themselves. The vice-president of the Merchants' Guild also comes in for commendation as staying by in the crisis. When the last invasion became imminent the Chinese Christians organized a society for the protection of women and children. Through its offices some five hundred or more people were given harbor in the three churches of Shaowu, in the Walker and Bliss houses, in the women's school, in the women's hospital, while the basements of other mission houses were also occupied. Many camped gypsy style, cooking and eating in the open.

The church people also organized a Red Cross Chapter and went out even while the firing was going on, and brought in the wounded. The aforementioned officer of the Merchants' Guild expressed the opinion that the church had been the saviour of the city, and the same sentiment was voiced by many others. The soldiers, however, were not happy to find so strong a Christian nucleus in Shaowu and took occasion to say that the church had no more standing than any one else, but it seems to have found the highest standing of all—that of service for the community.

A Neighborhood House in Fenchow

After the Boxer Massacre in Fenchow, China, in 1900, Mr. Jen, a Christian citizen, went on foot the

Picture from Mr. Kellogg

AFTER THE SHAOWU FLOOD

Operating room at the Men's Hospital after the visit of the high flood last fall

A GROUP OF STUDENT VOLUNTEERS IN CHINA

long distance to Tientsin to tell of the killing of the missionaries. News of further action was needed, and he returned to Fenchow, got the desired information, and a second time made the dangerous journey to Tientsin. Now Mr. Jen is preacher, prophet, saint —they say—in the region around Fenchow. He lives in the little walled suburb outside the "West Gate." He goes up and down Shansi's great plain, preaching the gospel and illuminating no one knows how many lives with his radiant faith. His latest accomplishment (the latest we know of) is the building on a fine site contributed by himself of a roomy chapel and neighborhood center for the West Suburb. He has named the place the "China for Christ Hall," to show his allegiance to the "China for Christ" movement launched a few years ago. Mr. Jen's salary is only ten dollars a month, so his fellow villagers out of their meager earnings gave gladly to help put up the house. In the court yard, at the rear of the compound, are two millstones for grinding flour; these came from Mr. Jen's own house, sent that they may be real "neighborhood stones," and they are used by many poor women and children of the place. Mr. Jen hopes to open, in the big compound, a small factory for making coarse paper from straw, and to furnish work for the very poor.

Students Released by Turkish Officials

A cable just received from Athens at the American Board Rooms reports the safe arrival there of a group of twenty Armenian young men formerly students of the International College in Smyrna. According to Dr. Cass Arthur Reed, dean of the college, who has recently arrived from Smyrna, these young men were taken from the college as prisoners of war some six weeks after the burning of Smyrna, and sent to Magnesia, forty miles away. The college was able to send them clothing and money, and in April last applied to the government for their release, which has now been granted. The young men will be enrolled in the American School in Salonica.

Evangelism in Shansi

We have received the following good news from Dr. Paul L. Corbin, of Taiku, in Shansi, China, under date of March 23: "The 'Week of Evangelism' following Chinese New Year was observed this year in fourteen centers in the field of the Taiku station. Two hundred and fifty-four Christians engaged in

Photo by Miss Heebner

THE SCHOOL FOR MARRIED WOMEN AT TAIKUHSIEN, SHANSI
Lanterns and banners made and carried by the women in the Independence Day Parade, October 10, 1922

this week of voluntary effort. They visited 220 cities, towns, and villages, and preached the gospel to 22,-184 listeners. Of these hearers, 727 were listed as being especially interested. Follow-up work is now going on among these 727. Many have already registered as inquirers and some are now studying in classes. In a good many cases village 'presidents' called their people together in the village halls to hear the preaching and provided hospitality for the preachers."

Bulgarian Communists and Mission Schools Coöperate for Prohibition

In the recent municipal election campaign, the Samokov Communists pledged themselves to close the city's seventy saloons, if returned to power. They won, and have taken the necessary legal steps to carry out their pledge. Bulgarian law permits a referendum on the closing question, provided that it is petitioned for by one-tenth the population of a city or village, and that this petition is backed by another signed by a certain percentage of actual voters. In the years of preliminary temperance agitation, our schools have played an active and honorable part. Principal Ostrander has been an effective temperance lecturer, and the student organizations have worked hard. For the four weeks preceding the referendum, our school society united with one from the city in publishing a weekly paper named *Sunrise*. A society composed of former students in our girls' school took the lead in securing the needed number of signatures to the first petition, and the referendum was held on March 25. On the afternoon before the referendum, the societies with their sympathizers paraded the streets with songs and banners, finally gathering in the public square, where hundreds of people listened to a powerful speech by Mr. Alexiev, who had come from Sofia for the occasion. The Communist leaders brought their followers in line for closing, and on this issue they were supported by many non-Communists, so that the splendid result was achieved of voting down the saloon by a majority of five to one, thus making Samokov the first city of the kingdom to accomplish this by popular vote.—*Samokov News* (station paper).

Movies as Educators

Mr. Phillips, of Johannesburg, reports that the Bioscope (movie) business there goes merrily on. "Twenty men," he says, "are giving evenings, five of them voluntarily and the rest at the expense of the gold mines, to showing free programs of pictures to natives. We believe more and more in the tremendous educational and moral value of pictures carefully chosen and we are taking as much time as is necessary to make out programs safe for these childlike black men who see them."

Beirut

Recently in Beirut the group of Protestants among the Armenian refugees met for a communion service in the Anglo-American Church. It was noted at this service that six pastors were present and representatives from thirty-seven different Protestant churches scattered all over Asia Minor. These groups of worshipers have organized themselves for definite Christian service in Beirut, Damascus, Zahleh, Sidon, Tripoli, and Aleppo.

WORLD BRIEFS

London has a Y. W. C. A. house known as the International Hostel of the British Young Women's Christian Association. Girls of forty-five different nations have already stayed there happily and safely.

The London Missionary Society's "Laymen's Conference" was this year a joint meeting with the Baptist Laymen's Conference, and "Christian Internationalism" was the subject considered by the gathering.

The American Congressional Medal of Honor has been awarded to the Unknown Soldier of Roumania, the American Minister at Bucharest making the formal presentation in the name of President Harding.

Mr. Lawrence P. Abbott, son of the late Dr. Lyman Abbott, has resigned his 32 years' presidency of the Outlook Company to become contributing editor of *The Outlook*, a position created for Theodore Roosevelt, and vacant since he withdrew from it in 1914.

There are fifty-two nations already members of the League of Nations. The only countries out of the League are: Abyssinia, Afghanistan, Ecuador, Germany, Iceland, Mexico, Russia, Turkey, *and* the United States of America.

Japan is reported to have gained a new island—one of a group lying between Annam and Luzon in the Southern Pacific. It is said to be small—only a mile from north to south—and is uninhabited; but it has excellent fresh water springs and luxurious vegetation. A Japanese company is working a phosphate mine on the island and will keep its Japanese workmen and superintendents on the island till the deposit is exhausted.

Tokyo, Japan, is rapidly adopting Occidental ideals as a city—and is indeed going a long ways ahead of some Western cities. In the welfare work among the poor, of which we hear, is a municipal dining hall in one of the Tokyo parks, where meals are served for what would equal five cents, American currency, for breakfasts, and seven and a half cents for luncheon and supper. The business has proved a success, and 5,000 is the daily average of patrons.

"L. M. S." has for years—more than a hundred years in fact—been the sign which stood for the London Missionary Society in the minds of most Christian people. These letters are now being used as the advertising seal of the newly grouped railroads in Great Britain—the London, Midland and Scottish Railway. The *Chronicle* of the original L. M. S. says, "It is not likely that the confusion will lead to missionary contributions being offered to the railway," but it hopes the railway shareholders may be reminded of the Missionary Society when their dividends arrive.

Few people realize that since the end of the Great War nearly a dozen independent republics have been created in Eastern and Central Europe. Among them are the four "Baltic Republics," Finland, Esthonia,

Latvia, and Lithuania. Among the Finns and Latvians illiteracy is practically unknown. These nations are making wonderful economic recovery. In 1919 and 1920 American relief organizations were feeding thousands of children and even adults in Latvia; now there is no shortage of food and even a small surplus for export. At the University of Riga, in Latvia, are now 5,500 undergraduates, which makes it one of the largest European universities. All the Baltic republics require school attendance of from six to ten years.

We are told that last year a Chinese doctor, educated in Europe, expressed the belief that the ability of his people to resist disease was attributable, to some extent at least, to the use of garlic as food. Accept the discovery that garlic has yielded a germicide that does the required work. Consent to the fact that the Chinese are the world's greatest consumers of garlic as food. Put the two together and there is a germ-free nation!

The greatest irrigation scheme ever planned has the approval of the British government in India. The river Indus, 1,800 miles long, and a tremendous stream, enters the sea at Karachi, a port of the Bombay Presidency. About 220 miles to the northeast of Karachi and only a few miles from the border of Baluchistan the Indus forces its way through the great gorge of Sukkur. The land on either side is parched desert through which the enormous river has rolled for centuries. Now it is proposed to build a huge barrage just below the gorge and then make a series of canals through which water may be carried through the country on either side. About 7,500 square miles will thus be brought under cultivation, and it is estimated that the cotton crop of a single year after the water is applied will meet the expense of the undertaking.

We spoke last month of the straw ballot conducted by the *Weekly Review* of Shanghai, on the twelve greatest living Chinese. Each week for two or three months in the autumn they ran a ballot, asking only that those voting should indicate whether they were Chinese, Chinese student, or foreign. The tabulated result, with number of votes, follows:—

1.	Sun Yat Sen	1,315
2.	Feng Yu Hsiang	1,217
3.	V. K. Wellington Koo	1,211
4.	Wang Chun Hui	1,117
5.	Wu Pei Fu	995
6.	Tsai Yuan Pei	969
7.	C. T. Wang	925
8.	Chang Chien	915
9.	Yen Hsi Shan	742
10.	David Z. T. Yui	703
11.	Li Yuan Hung	671
12.	Hu Suh	613

Of these twelve men four are Christians; that is, Feng Yu Hsiang, Wang Chun Hui, C. T. Wang, and David Z. T. Yui. And in the popular mind V. K. Wellington Koo and Li Yuan Hung are often spoken and thought of as Christian, too. The toll was a limited one, naturally, but the large majority of ballots cast were, for a long while anyway, by Chinese, and naturally by far by the most intelligent and progressive group. One hundred and ninety-seven names were listed in the final standing, including Chang Po-ling, well known among American Christian workers, who was among the first thirty-five.

The year 1923 marks the close of the first century of Scottish missionary effort in India. Some have been wont to date Scottish missionary enterprise in India from the year 1830, when Alexander Duff arrived at Calcutta. The real beginning, however, took place when Dônald Mitchell, sent out by the Scottish Missionary Society to Western India, landed at Bombay, January 2, 1823. He was an officer of the Honorable East India Company, but resigned his commission and became a missionary to the people of India. He died within his first year of service, November 20, 1823, of "persistent fever." His last words were: "The earth shall be full of the knowledge of the Lord. Amen and amen." From this beginning has sprung all of the Western India missions of the Scottish churches: the mission in Bombay and the surrounding district; the mission in Poona and the Deccan; and the mission in Nizam's Dominions. In these fields are sixty-three European missionaries, men and women. The Scottish churches number nearly six hundred, with a Christian community in Western India of about 5,000 in six organized congregations. There is a large band of Indian Christian workers, both voluntary and otherwise. The educational work has advanced from the simple village school to Wilson College, which has a thousand students, undergraduates of the Bombay University. In the beginning inducements had to be offered to draw pupils to the village schools. Today the people, reported to be eager for education, pay for it on a scale which provides, in many cases, more than half of its total cost.

MISSIONARY PERSONALIA

Miss Charlotte R. Willard (I.) writes from Marsovan of conditions there. Miss Willard and Miss Fanny G. Noyes, a trained nurse, returned to Marsovan last summer:—

"The past months have been very busy ones with me, and while I am still full of work, the strain and pressure is much less than when we had our premises full of orphans and people who were helping care for them. As you doubtless know, our orphanage has been removed to Europe. The work of evacuation is now complete; the last of our refugee children who were sent here from Tokat to be cleaned, clothed, and healed, we sent on to Samsoun the middle of February. Miss Noyes and I are the only Americans here at present; the only one of our native workers remaining is old Pompish Prapion, who is still a great worker, and a good companion. We have good men as watchmen and many friends in the city."

Dr. Ruth A. Parmelee, now of Salonica, Greece, is in charge of a maternity hospital of fifty beds which meets a tragic need among the crowds of refugees from Asia Minor who center in that city. Dr. Parmelee was the holder of the scholarship of 1918-1919 of the Pennsylvania Medical Missionary Society; in the April issue of the Society's journal, *The Mission Meda*, appears a picture of Dr. Parmelee with a lapful of forlorn baby waifs from her hospital and accompanied by a story of her work and a suggestion as to its needs.

Miss Grace H. Stowe (I.) represented Kobe College at the International Conference on Education held in San Francisco this spring. She and her sister, Miss Mary E. Stowe, are on furlough.

Miss Isabelle McCausland (I.), head of the department of social sciences at Kobe College, is attending a Social Workers' Conference in London, a small international group called by special invitation of Dr. Sherwood Eddy. She will then spend some months studying methods of social work in Europe and in the United States. In an article, entitled "The Social Challenge of the Present Day" (*Japan Evangelist*, April, 1922), she most tellingly presents the social needs of Japan, and effectively answers those who say, "But just where does religion come into all this?" For to her, service is at the very heart of Christ's message.

Miss Maude Taylor (P.) and Miss Sara Twichell (B.), returning from the Marathi Mission, landed in New York, May 27. Miss Twichell and Miss Taylor, both trained nurses, spent their first weeks in India studying the language. To their keen disappointment and that of the mission, Miss Twichell had to be invalided home, and Miss Taylor was obliged to accompany her.

Miss Margarita Wright (B.) tells of a successful year of work in the Instituto Colon at Guadalajara. Every child in school pays tuition, either in cash or work. The children have gotten the idea of raising money so as to do something to beautify their class room or the school. One group of girls gave a Kermess where they sold all sorts of delicious Mexican "eats." They cleared over $25. Another group has organized a Society for the Prevention of Cruelty to Animals and they also plan an entertainment, charging admission. In April there was held the semi-annual meeting of the Association of Churches in the State of Jalisco. Most of the Mexican pastors were present; also delegates from each church. It was a long, hard horseback ride to the little village where the meeting was held. Several of the pastors said they thought this was the best meeting they had, for it was so thoroughly practical. In May there was held in Mexico a National Woman's Congress at which were discussed up-to-date problems about the woman in business, her influence as a voter, her responsibility as a mother, and so on. Miss Wright adds, "There are some wide-awake people down here among the Mexicans."

Miss Stella Cook (B.), who has been teaching in the Wen Shan Girls' School, Foochow, China, tells of the voluntary work of some of the Christian girls in carrying on Sunday school work. One particularly successful Sunday school has been carried on in a section where the people are "Sek-beaters"—that is, those who beat tinfoil for idol paper money. The house in which the Sunday school was held was the only Christian one in the place. When a Sek-beater joins the church he has to give up his old livelihood as an idol-paper-money-maker and find another trade, so there are more than the normal hindrances to the acceptance of the Gospel in that particular section. The children have been keen for Sunday school, and Miss Cook has had many happy contacts in the homes of the women. During the war period Miss Cook worked in the hospital and found it most rewarding. She is undertaking special work for women in the city and reports some very satisfactory meetings.

Recently the American Board took over the support of the editor of the *Chinese Recorder*, one of the best magazines published on the mission field. Rev. Frank Rawlinson, D.D., is the man. He resides at Shanghai and is busy along several lines; first, his editorial work on the magazine referred to: second, his literary work in connection with the Chinese National Christian Conference, a task of no mean proportion; third, his activity in social and moral welfare work in Shanghai. He gives four-sevenths of his time and energy to the editorship of the *Recorder*. Since 1918 the number of subscriptions to the *Recorder* has increased forty-two per cent. This means a good deal in these days when religious periodicals are having their difficulties. In his general literary work Dr. Rawlinson prepares articles for the *Survey*, edits reports of commissions, is editor-in-chief of the report of the National Christian Conference, edits the China Mission Year Book, and does a thousand and one other things that an editor is called upon to do. Incidentally, he represents the American Board on all union enterprises heading up at Shanghai.

His moral and social welfare work moves along several definite lines; such as, the application of law to social vice; travelers' aid work; rescue and preventive work; something that is by no means small where extra-territoriality exists and eighteen consulates and national laws operate.

The work of the W. B. M. in the Philippines has been carried by two sisters. Miss Anna Isabel Fox (B.), who joined the mission in 1918, has established a Bible school for girls at Cagayan. There is now a small dormitory, so that a group of these students may have the Christian home life while taking their training. They also put in practice what they acquire, by teaching village Sunday schools and other forms of service. Miss Florence Fox (B.), a trained nurse, who went out in 1920, assists Dr. Floyd O. Smith in the new hospital at this station and is active in helping in the school and in the homes so far as possible. A third sister, Evelyn (B.), is under appointment, and expects to sail this summer to aid in the evangelistic work.

Miss Florence, in a letter recently received, tells of the station work during 1922:—

"This year has been full in every way. The dormitory year was very satisfactory. The Bible school seemed to go along nicely, although as may be expected in a school of this nature, the girls presented many problems.

"We have found an able and sympathetic helper in Dr. Smith—both physically and spiritually. He has performed several difficult operations and we have had many interesting hospital cases. People here believe such impossible things. A woman is in the hospital now awaiting operation for the removal of a large tumor. She has been treated by native doctors for a couple of years, and is said to be afflicted with a 'snake' inside of her.

"For some reason our fame is spreading and people bring their sick folks to the hospital, without waiting to call the doctor. One day five new patients came in and we discharged one patient early in order to make room for the last. This is taxing on a sixteen-bed hospital. Yesterday was another big day, at the close of which we had eighteen patients. We are still hoping that somewhere funds may be found for a new building for the hospital."

THE CHRONICLE

Arrivals in this Country

May —. In New York, Miss Edith F. Parsons, of Brousa, Turkey.

May —. In New York, Mrs. Marion M. Webster, of Dondi, West Africa.

May 11. In New York, Rev. Cass Arthur Reed, of Smyrna, Turkey.

May 14. In San Francisco, Rev. Cyrus A. Clark, of Miyazaki, Japan.

May 17. In New York, Miss Olive Greene, of Smyrna and Greece.

May 18. In New York, Rev. J. Kingsley Birge, of Smyrna, Turkey.

May 23. In New York, Mrs. John C. Martin, of the Central Turkey Mission.

May 27. In New York, Miss Maude Taylor and Miss Sarah D. Twichell, of the Marathi Mission, India.

May 28. In New York, Rev. and Mrs. John S. Chandler and Miss Gertrude E. Chandler, of Madura, India.

May 30. In New York, Mr. and Mrs. Theodore D. Riggs, of Salonica, Greece; and Rev. Charles T. Riggs, of Constantinople, Turkey.

June 4. In New York, Rev. and Mrs. Arthur A. McBride, of Sholapur, India.

June 8. In New York, Rev. and Mrs. George B. Cowles, of Umzumbe, Natal, South Africa.

Marriages

June 8. In Peking, North China, Miss Anna M. Lane, of Peking, and Dr. Stanley D. Wilson, Dean of the Medical Preparatory College of Peking University.

METHODS AND PROGRAMS

HOW WE DO IT

Most of us who have anything to do with work among the children draw a long breath when we are asked to take charge of something else, and yet we realize the importance of the missionary training they receive as Christ's Crusaders and long to have our church fully represented in the work of the W. B. M. I. departments. It cannot be denied that we are over-organized, and yet . . . what can we omit? Perhaps the way we have solved the problem may help some one else.

Our children have almost as many outside interests as the grown-ups, and school takes all their week days, school entertainments often taking many of the hours between four and six. It is not wise to plan meetings for young children after supper, especially in the school year, and at first the Children's Crusade seemed out of the question, but we finally merged it with our Junior Christian Endeavor. In front of our Junior room, just below the pledge, we have the Children's Crusade emblem, made from blue and gold cloth sewed over pasteboard which was padded with cotton. It makes a very effective ornament for the room and lets the Missionary Society know we are alive. We do not have week-day meetings, except as the children themselves vote to have their monthly social take the form of a special meeting for the making of scrapbooks to be sent to some hospital or mission station. We consider our regular monthly missionary meetings as our Crusaders' meeting, and we give the annual program when the Missionary Society requests.

For the program last year we used games found in "Children at Play in Many Lands." We haven't much time for rehearsals, and the "Lady of the Legion" found it almost impossible to plan an elaborate program, but by typing the directions for some of the games described in that book and assigning certain games to certain groups, the program was worked out with but one or two meetings. A few yards of inexpensive material and a very few hours at the sewing machine made some effective costumes, and kimonos and fancy hair ornaments decked the girls out in satisfactory Japanese style. The children entered into the spirit of the game, and the audience expressed itself as satisfied with the result.

For practical work, we have a "Service Box" in front of our room into which the children put cards, papers, pictures, dolls, and toys to be sent to places having need for such articles.

The children enjoy the work, and especially the letters which the missionaries occasionally write.

We study one home and one foreign book each year, using the one suggested by the Christian Endeavor and denominational authorities. Usually the superintendent tells one story or chapter each Sunday, the children reviewing it the following Sunday. We plan to dramatize some of the chapters in the book on India when we have finished it.

While we have accomplished nothing spectacular, we have kept our church record up by functioning as a Crusaders' band, and we feel that some of the children have gained a deeper interest in missions than they might have had without this organization.

By Pearl Holloway (I.), Fremont, Neb.

A KING AND A KRAAL

By J. M. McCord, M.D.

A STORY FOR CHILDREN

Did you ever see a real, live king? I did the other day. And he had a crown on his head! It wasn't a golden crown, and he didn't wear a velvet gown trimmed with fur. But he was a real king—king over a tribe of the Zulu people.

I had a hard journey to get to his kraal. My guide and I rode on horseback, and the path kept getting steeper and steeper and rockier and rockier. I wanted to stay on my horse as long as my guide did, though I rode where the hillside was so steep that I felt that a slip from the horse and I would go rolling over and over down the steep hill. Finally the road got so bad that I decided to walk and help the horse down.

We crossed the Pambela River, then climbed the hill to the kraal of the chief—Chief Swayimane—that is, to one of his kraals. He has a number of kraals scattered around the country. He has so many wives that they can't all live in one kraal—there would be too much gossiping and too much quarreling. So, like a wise man, he puts his kraals many miles apart. And when his wives in one kraal get too troublesome or quarrelsome or begin to scold, then he runs away and lives in another kraal. I really don't suppose Swayimane could tell you offhand how many wives he has. And when it comes to his children and grandchildren, I am sure he couldn't tell you how many there are.

The king was sick, and, as many of his family had been to the dispensary and received help, and as I was passing near by, he sent for me to come and see him.

As we approached, my guide pointed out the kraal, and said that Chief Swayimane was having a meeting of his councillors, for he could see them sitting out under "The Council Tree." As we came up, there sat the king surrounded by about fifteen or twenty councillors. The king arose and greeted me, "*Numzane,*" which being interpreted means, "I bid you welcome, kind sir." And I replied with a

proper salutation, *"Nkosi,"* which means, "Hail, King."

It was easy enough to distinguish him—partly from the way the others looked to him, and partly from his own bearing. As I said, he had a crown on his head. It was a shiny ring, made from the gum of certain trees mixed with soot and polished until i shone. This crown, or head ring, is worn all the time. They can't take it off without cutting their hair, for the hair is woven into the gum which forms this head ring or crown. The king carried a long staff in his hand, and was guiltless of clothes, except the *mutsha,* or girdle of monkey tails about his waist, hanging about half way to his knees.

The king was very fat, but his legs were very thin, and he was weak. As we went up to his hut his sons had to help him, for it was not easy for him to walk. When we reached his hut, an attendant ran out and spread a goat skin on the ground for the king to sit on. The king told them to bring the doctor a chair, but I sat down on the ground beside him, just to show that I knew how. And then began a long discussion of his illness. After a while we went inside the hut to examine him more thoroughly, and one by one his councillors came in and sat down around us, because they were all interested in the health of the king.

I knew a good deal about his case before I went to see him, but I made him tell me all about it. Then I asked him if he liked beer. The king replied that he did, and I saw the shadow of a smile pass around the circle of councillors, for the king was a heavy drinker. I was glad the councillors were there, for I wanted them to hear what I said. After I deliberated on the case and looked wise for long enough, I made my diagnosis. I told the king he had been drinking so much beer that he had worn out his whole system. He was about seventy-five or eighty years old apparently, so his system was pretty well worn out in any case. But I explained to him that his heavy drinking had made him much worse than he would otherwise have been, and if he wanted to recover a fair amount of health he must leave off the drinking. The king didn't want to do this, for he was very fond of beer. That is why I was glad the councillors were there, for they all delighted in telling the king that he must obey the word of the doctor. And he finally promised to do so. What the king really wanted was to become young again. He was getting to be very old, and he didn't want to be old. But of course that was something which the doctor couldn't help.

After I had finished with the king, his eldest son, who is at present acting as his prime minister and doing all the work pertaining to the office of chief, showed me something of the kraal and pointed out this person and that person who had been to me for medicine, and showed me a large number of children —grandchildren of the king—who were playing about and watching the strange white man out of the corners of their eyes. Many of these children I had also treated, so I was well known in the kraal.

I wish I could show you the kraal. The cattle kraal was in the center, and was one of the largest and best cattle kraals I have ever seen, for Chief Swayimane is wealthy and has many cattle. This cattle kraal was surrounded more or less by the huts of the various wives of the chief, and the huts of their sons' wives. The huts were made of grass and sticks, and looked like the pictures you see of bee-hives. The floor was made of dirt. There were several posts stuck in in various parts of the room to hold the roof up. All the cooking is done on a fire made in the middle of the floor, and the smoke goes up into the room and floats up through the grass which makes the roof, for there are no windows and no chimneys in the hut. And you have to crawl in on your hands and knees—unless you know how to stoop. When you come into the hut you will stand up, until your eyes begin to smart from the smoke, then you will sit down just as low as you can, where the air is not so smoky.

So you see, the king's palace was not a very wonderful place. I think the most interesting thing of the whole visit was the king's grandchildren playing about, peeping at the white man around the huts and running like deer if the doctor looked at them or made faces at them. The king himself will never be anything but an old heathen, though a rather likable old heathen after all. But in regard to the grandchildren—there may be great things in store for them. They may become educated, Christianized, and among them there may be doctors and lawyers and teachers and preachers and business men. Who can tell what will happen during the next fifty years among the Zulus? Perhaps I will have some of these boys down in my medical school when they grow up. Who can tell? The Zulu race is a strong, intelligent race, and I think it has a great future before it.

My return home was the reverse of my journey to the chief's kraal, for instead of coming down we had to go up. And going up a steep hill of about 2,000 feet, where you had to walk practically all the way, was a hard piece of work, and I didn't get home until about ten o'clock at night. And will the visit amount to anything? Will the chief leave off his beer? And will the people learn the lesson—that drinking leads to disease? It is hard to tell. We can sow the seed, and leave the rest to God.

THE PROGRAMS

SUMMER CHRISTMAS TREES

FOR CHILDREN

By Mary Lamberton (I.)

Where? Out-of-doors around an evergreen tree, trimmed with gifts brought by the children, to be wrapped and sent away.

When? Any time before September.

Why? So the teachers in our mission stations may have gifts from America for their children at Christmas.

What? Send for lists and suggestions for sending to your Children's and Young People's Secretaries.

How create interest?

Look in the January numbers of *Mission Studies* for the past several years for stories of Christmas across the sea.

Give the little play, "Santa's Allies," or "When the Christmas Star Shone."

Sing carols for part of the program or missionary songs.

Dress children in costumes of different countries to illustrate stories.

Have little pink mosquito netting stockings to be filled with pennies to help pay the postage.

OUR NEW SCHOOL AND OUR NEW MISSIONARIES IN MEXICO

FOR ADULTS

By Daisy Colman (I.)

Program Ten

To set the scene, have some one give a map talk, followed by two short speeches on the customs and religions.

Book: "Mexico Today," W. B. M. I. library.

Devotional Service

Song: "We've a Story to Tell to the Nations."

Scripture: The Story of the Good Samaritan.

Prayer for our neighbors just over the border.

The Envelope Series, "Mexico Today," though not new, contains an outline of the country, the people, religions, politics, etc., which it would be well to have briefly reviewed by five or six persons, taking two minutes each.

Our New School

Let some one, impersonating the mother of one of the girls, tell about the school, making it vivid as she relates the advantages to her daughter. "Broadcaster," February, 1923, 5 cents (number limited); "The Trumpet Call," "The W. B. M. I. at Work," 25 cents.

Do You Know Our Missionaries?

Three women representing friends of Miss Nellie Prescott, Miss Claribel Bickford, and Miss Nina Trego introduce them to the audience. (Three minutes each.) Leaflets, 2 cents each.

Prayer for these missionaries by name.

Additional Material

Letters from missionaries (limited).

Missionary Review of the World, March, 1923.

New book by Edward A. Ross, "Social Revolution in Mexico."

Subscribe for the "Mexico Microbe," 50 cents per year, A. C. Wright, Apartado 380, Guadalajara, Mexico.

THE HOME BASE

The American Board

Appreciation

A few months ago we printed an editorial in this department under the title, "The Way Out," in which we urged the importance of prayer in view of the financial situation of the Board. It was urged that the fundamental need is the releasing of new spiritual power in the churches, that we have gone about as far as is possible in the formulation and pushing of apportionments, financial canvasses and schemes of missionary promotion; that what is primarily wanted is the spirit of devotion and self-sacrifice; and that the spiritual forces underlying our promotional plans should be brought more conspicuously to the front.

We have been gratified by the number of persons who took pains to write, expressing their approval of these statements, the more so as quite a number of them took us into their confidence and told of their own habits of prayer in behalf of the circle of missionary workers at home and abroad. These letters have cheered our hearts as we face the acute financial situation toward the close of another fiscal year. Undoubtedly there are many others who are praying for the Board at this time, who are following the situation from month to month, realizing the peculiar peril that confronts us as we near September 1. They are fearful lest the outcome of the year may result in a heavy cutting of the work when the appropriations are made next fall.

A call for prayer has been sent to all the stations of the Board on our various fields. Already responses are being received, and it is assured that there will be groups of praying missionaries in all of our twenty fields. From two of these groups have come letters of deep sympathy, pledging earnest intercession for the Board. From one missionary and her family came a check for sixty dollars as an evidence of goodwill and concern. Several checks have come from other missionaries. We are deeply touched by these gifts.

The light is beginning to break. The day can be saved and more. It can be turned into a glorious victory if all of us who believe in prayer will join in continuous supplication for the opening of the hearts and purses of multitudes of generous people, between now and September 1. So far as we can see there is but one way out and that is the way of Him who said, "Ask and ye shall receive."

Great Sums for Church Buildings

We do not refer to church buildings in the foreign field, but to building operations here at home. On every side churches are undertaking the enlargement or the rebuilding of their houses of worship. Others are erecting parish houses on modern lines, for the accommodation of the church school and the advancement of the social activities of the people. This be-

tokens a splendid spirit of enterprise and generosity in American church life, and to that extent is highly gratifying. Evidently the churches are forging ahead. They mean to have the best and they are willing to pay for it. Is there not, however, a certain danger in these building schemes?

We have seen a report rendered to the Presbyterian Foreign Board, in which this danger is pointed out, and in which attention is called to the extraordinary number of expensive building schemes which have been entered into by churches of that connection. This statement is backed by a recent article in the *Boston Transcript* which gives figures relating to the building plans of the leading denominations. In the case of the Presbyterians of the North, those in position to know say that sums to go into buildings and furnishings the coming season will reach $67,000,000, and that if applications for loans on the part of churches seeking aid in building operations could be allowed in full, the total for 1923 would reach $90,000,000 at least. Such figures considered in the light of the fact that the Presbyterian churches have fallen off in their giving to the foreign work during the last two years over $500,000, thus forcing their Foreign Board into a heavy debt, give one cause for serious contemplation.

As to the Episcopalians, it is computed they will put $10,000,000 into cathedrals and other churches this year. Their plans call for double that sum. We have been told that the Methodists have signed contracts to date for new structures to cost $9,000,000; Baptists, $8,000,000; Disciples, $3,000,000; and smaller bodies $4,000,000 to $6,000,000. It is also true that the foreign work in all these denominations is suffering severely for lack of funds. If we do all these things for ourselves and do no corresponding thing for others, can we count upon the blessing of God?

It would appear to be a time when Christian people should take under serious and prayerful consideration the maintaining of a proper balance in the application of benevolent funds. There seems to be plenty of money for enterprises at home which the people are to enjoy for themselves, but far too little for the giving of Christ to a waiting world. Is it too much to expect that any church which is about to launch a building campaign should safeguard its spirituality, not to say its self-respect, by undertaking simultaneously a corresponding work in some foreign land? We know of a pastor in the West who placed before his people the ideal of building a $5,000 church in India to match a proposed new edifice of their own. When that spirit prevails there will be progress all around the circle of the world. Beware of adopting consciously or unconsciously the motto,

For Ourselves Alone.

Forward Movement in Great Britain

We congratulate our English Congregational brethren upon the successful launching of their Forward Movement. It is stated that the Congregational people of England and Wales have this year tackled the biggest business to which they have ever set their hands. They have decided to secure a central fund of about $2,500,000, within the next three years, for the pushing of certain enterprises in which all the churches are concerned. A considerable part of the fund is to be used for definite, aggressive work under the London Missionary Society and the Colonial Missionary Society. *It is not, however, to be a mere money raising scheme.* Dr. J. E. Jones, in writing of the Forward Movement, emphasizes that the money is simply a means to the end. "The scheme is religious alike in motive and aim. The whole job of the Movement is the better equipping of the Congregational churches for the work of the Kingdom of God."

Do You Not Agree with This?

At a recent missionary convention a prominent speaker said, "The people in our churches need missionary magazines far more than they need speakers and pageants."

Woman's Board of Missions

New Leaflets on Japan

The Publications Committee wishes to call the attention of program committees and leaders of women's auxiliaries to three leaflets which are now ready as supplementary material for the study of Japan. Mrs. Otis Cary, long a missionary of the American Board in Kyoto and now residing in Los Angeles, Cal., where she and her husband are engaged in work for the Japanese, has prepared a very interesting story of "Japanese Women in Christian Work," giving incidents from the lives of several of the well-known Bible-women and Christian workers of the Kumiai Christian churches. Miss Katherine Fanning, a missionary of the W. B. M. I., who has been taking a kindergarten course in Boston during her first furlough, has written a fascinating account of the Congregational kindergartens of Japan. This leaflet, "Youngest Japan," is prettily illustrated and attractively printed. Then the story of the geisha girl who became a Bible-woman has been revised and reprinted from "Life Stories of Native Workers," with a recent picture of Sumiya San. This story was written by Mrs. J. H. Pettee, for many years a missionary in Japan.

By early September we hope to have ready two other leaflets on Japan—"Congregational Women in the Japan Mission," having a brief *résumé* of the work carried by the women missionaries of all the Boards, and also a leaflet giving an account of the work among the factory girls of Japan.

Order all these publications from *The Publications Department, Woman's Board of Missions, 14 Beacon Street, Boston.*

For Leaders of Children

To take advantage of this year of Japan study for international education and friendship for our boys and girls is an opportunity no leader of children will want to miss. There are all kinds of helps available to make the work easy. *Our Japanese Friends,* for leaders of Juniors, will be a helpful course book for planning work, and will give enough background material to enable the leader to make her complete outline. This is by Ruth Isabel Seabury, of our Congregational Woman's Board, but will be in use interdenominationally (price, 20c.). Whatever plan is followed, all leaders will wish to get *Missionary Plans for 1923-24,* which outlines all available material for use with children, handwork, illustrative material, books, etc. It is free to all leaders. Order of the Woman's Board, Young People's Department.

For Sunday Schools

All committees for and superintendents of Missionary Education in the Sunday School will wish to see *Neighbors,* a complete graded set on Japan for use in the fall. Get the advance circular, which tells what the plans are and all about the material. The circular is free; the complete set, 60c., without map; and 75c. with map of Japan. The investment circular will provide concrete projects for boys and girls, young people and adults. This is a part of the set, but may be obtained separately.

For 'Teen-Age Groups

Groups of young people in their early 'teens, 13-15, will find helpful and interesting *Young Japan,* a handbook for leaders and teachers of Intermediates. (Price, 50c.) Older 'teen-age groups will wish *Japan on the Upward Trail,* with the material for young people which will be offered with it. Groups of girls (Organized Classes, Clubs, Camp Fire Girls, O. J. S. Societies, etc.) will want *Plans for Girls and Young Women,* free to all leaders and organized societies. This will outline with comment and description material available, and will give fine suggestions for the year's work.

Whatever the age or the type of organization, there is something available and helpful for every group, beginning with the older young people and going down through the mothers of Cradle Roll babies, who will find the mothers and babies of Japan full of interest for them and their little ones. We must all get better acquainted with our ally Japan and make the church the headquarters of international friendship and goodwill this year.

Annual Branch Meetings in May

The fifty-second annual meeting of the New Haven Branch was held in New Haven, May 8. At this meeting, Miss Lillian E. Prudden, the able and dearly loved president of the Branch, retired after fifteen years as leader of the Branch activities, having served in some office of the Branch over thirty-five years. Her mother, Mrs. G. P. Prudden, was one of the founders of this, the second Branch of the W. B. M. to be organized. Miss Prudden was succeeded by Miss Edith Woolsey, of New Haven, who has been Branch treasurer for fifteen years, and who is the secretary of the Council of Congregational Woman's Foreign Mission Boards. Mrs. Lansing Lewis succeeds Miss Woolsey as treasurer, and Miss Prudden becomes a vice-president. The annual meeting was largely attended, and among the notable features of the day were the reports of the three foreign secretaries of the Branch, seldom surpassed in breadth of interest and vividness of description. This Branch has the honor of having supported throughout their long terms of service two of the veteran missionaries of the Board who are still on the field—Mrs. Mary K. Edwards, of Inanda, and Miss Mary E. Andrews, of Peking.

The annual meeting of the New York State Branch was held in Corning, N. Y., May 16-17, and was marked by several matters of unusual interest. The Home Missionary Union of New York and the Branch held their meetings together, having a joint conference, holding their annual business meeting together and uniting in the supper and social hour. As Mrs. William Cooper, the efficient president of the Branch, has removed to Chicago, her resignation was regretfully accepted, and Mrs. Warner James, of Brooklyn, for four years the presiding officer of that district, was welcomed to the presidential chair. Mrs. William H. Crosby, who for nine years has served as president of the Western New York Association, with signal devotion and with great acceptance, resigned, and her place was filled by the election of Mrs. Alfred Goodes, of Buffalo.

The Field Department of this Branch, through its chairman, Mrs. Ernest A. Evans, reported unusual activity. In addition to touring in many of the "upstate" Associations by Mrs. Leslie R. Rounds, the Home Secretary, and other Branch officers, Dr. Lora G. Dyer during her furlough has spoken about forty times in this Branch, and will attend the conference for Congregational young people to be held at Wells College, Aurora, June 22—July 1. Other missionaries have given valuable assistance, and Mrs. Evans notes that the $200 expended during the year for traveling expenses of speakers is considered a good investment. It is a matter of interest that of the twelve missionaries supported by this Branch, six are daughters of New York State.

The amount reported by the treasurer, Mrs. L. H. Cole, as given during the year, is $38,493—a splendid showing, though still below the state apportionment of $50,000. A leaflet recently published by the Branch setting forth its pledged work, "Outposts of Goodwill" (a very taking title, by the way), is doing much to inform and inspire the auxiliaries, and the chairman of the Literature Committee, Mrs. Francis Jordan, is most active in promoting the usefulness of this department.

The Pennsylvania Missionary Union held its annual meeting at Edwardsville, May 23-24. Here again, the removal from the state of the president,

Mrs. May Williams, made necessary a new official head, and Mrs. George L. Driver, of Lansford, Pa., was chosen to lead this union organization of home and foreign missions during the coming year. This Branch supports Miss Eunice Thomas, of Foochow, and is looking forward to becoming better acquainted with her during her first furlough next year. The women of the state are striving to make their whole apportionment, and made a substantial gain of $720 in their gifts to the Woman's Board during the past year. Miss Seabury was the Board representative at this meeting and also toured the state for about two weeks in connection with it.

The Eastern Maine Branch held its twenty-fourth annual meeting in Foxcroft, May 25, and welcomed as speakers Mrs. John F. Thompson, of Portland, and Miss Grace Breck, of Paotingfu, China, who is associated with Miss Isabelle Phelps, the missionary of this Branch. The acting president, Mrs. Moses Burpee, of Houlton, accepted a reëlection, and the faithful treasurer, Mrs. J. Gertrude Denio, reported an increase in gifts, although here also the apportionment goal is not yet in sight.

Other annual meetings recently held are those of Berkshire Branch on June 7 in Pittsfield, Mass., and Eastern Connecticut in New London, Conn., June 6. Berkshire reports its apportionment as more than met and the expenses of the annual meeting of the Woman's Board last November included in its budget.

There is not space to chronicle a long list of semi-annual and Association meetings, but everywhere there seems to be a growing courage to assume the entire apportionment and to work together for the whole denominational budget. The field work done by the missionaries of our own Board and the married women of the American Board has reached a proportion which has been most helpful, though there are still many auxiliaries which are not visited, throughout a period of years, by any "real live missionary."

Miss Breck's Tour of the Southeast

The visit of Miss Grace M. Breck, of Paotingfu, China, to her supporting constituency in Florida, brought great pleasure to all who heard her. She met representatives from about two-thirds of the Florida churches, in various towns from St. Petersburg to Miami, and spoke at the State Association Meeting, April 16. Mrs. A. H. Hazeltine, who was in charge of her itinerary, writes: "If you could take in all that Miss Breck accomplished within her two weeks' stay in Florida you would be perfectly satisfied. One lady said, 'Miss Breck seems so full of joy and enthusiasm and *warm vitality* in and for her work.' " On her way north Miss Breck visited some of the societies in the Carolinas, encouraging the women of these scattered communities. As she expressed it to a Maine audience, "I have come from Portland, Oregon, to Portland, Maine, by way of Florida," and she has now returned to her home in Oregon, where she will finish her work in the summer school of the University of Oregon, in order to take her Master's Degree before returning to the field in August. Miss Breck is in charge of the Girls' Boarding School in Paotingfu, the new building for which was given by the Western Maine Branch in memory of Miss Jean Crie, of Portland.

Woman's Board of Missions of the Interior

PUT THESE DATES IN YOUR NOTE-BOOK

Yearly Thank-Offering Meeting

Friday, September 21, at 10 o'clock, in the Assembly Room, 13th Floor, 19 South La Salle Street, Chicago

Fifty-Fifth Annual Meeting

October 30–November 1, First Central Church, Omaha, Neb.

SUMMER CONFERENCES

Congregational Young People's Conferences

Ohio, Lakeside, July 9-15; Miss Daisy Colman.

South Dakota, Waubay, July 16-22; Miss Augusta de la Porte.

South Dakota, Yankton, July 23-29; Miss Augusta de la Porte.

South Dakota, Placerville, August 1-8; Miss Augusta de la Porte.

Missionary Education Movement Conference

Wisconsin, Lake Geneva, July 27–August 5; Miss Daisy Colman, Miss Mary D. Uline.

Central Student Young Women's Christian Association Conference

Wisconsin, Lake Geneva, August 17-27; Miss Augusta de la Porte, Miss Mary D. Uline.

From Our Thank-Offering Secretary

I believe we are on the eve of one of the biggest Thank-Offerings we have ever had. *Do* you suppose it *can* be $50,000, instead of the $24,000 of 1922? I believe faith and prayer will make it so.

I'm on a trip of six weeks in Wisconsin, and almost every place I go the women say: "Thank-Offering—oh, yes! And we *will* have it over and above, for Kobe."

Wisconsin has just launched its Kobe campaign: A Central Committee; A Thank-Offering Secretary in each Association. They are hard at work for one-hundred-dollar gifts from many for Kobe, and their goal of ten thousand dollars is made a joy to all.

Kansas is at work. Ohio has, I think, all of its fifty captains out for three hundred dollars each for Kobe. Illinois is pushing nearer all the time to its thirty thousand dollars. Indiana is hopeful.

What is the quota for Kobe in your state? Please let me know soon. What is your state plan? What are you planning for the Thank-Offering meeting this year?

My Thank-Offering Service will be ready soon.

Can you do three things: (a) A Thank-Offering Secretary in each auxiliary; (b) A box in every home; (c) A large public Thank-Offering meeting—Sunday morning the best?

Will you try to double the state Thank-Offering amounts in 1923?

We are working for World Friendship.
We are working for World Fellowship.
We are working for the Kingdom of God.

Such ideals will give to all of us the courage of which Dr. J. L. Barton speaks: "Take counsel of your faith and not of your fears."

Yours for Victory,

L. L. DAVIS.

P.S.—Thank-Offerings when over and above can apply on the Kobe College Fund.

Dear Friends:—

The above is my monthly Thank-Offering letter to the Thank-Offering Secretary of each state, and I am enclosing it in my letter to you because I know *you* as a member of the auxiliary of *your* church and as a Christian woman will not only wish *your* Thank-Offering Secretary to be pleased and *your* state make its full quota, but *you* as an *individual* will want to take *your* full share of the new buildings of Kobe College.

I wonder if as women we do not pretty much divide into two groups: *One* group composed of women who begin work, but finish it or not as circumstances control; the other group composed of women who begin work, and if unable to finish it themselves, get others to "lend a hand" that the desired end may not be lost.

Is this true?

If so, in which class are you—in which class am I? Let us ask ourselves this question on our knees if necessary. Shall the Japanese girls be turned away from Kobe for lack of room? Shall Japan hold her place of such importance politically, and only one in two hundred be a Christian? or

Will you and I build those buildings on the land purchased at such sacrifice by our Japanese sisters? *Will* we see this done in *our* state, *our* association, *our* church, *our* home, our *life?*

So many ways—so many plans, so many gifts and *such* a blessing as He, our Master, gives when He sees we are in the group who, having begun, will not give up till we *and* our friends finish the task.

With my love for you and prayers for *our* Victory.

LYDIA LORD DAVIS.

MAY MEETINGS

Several states held their meetings too late to be recorded in the June *Missionary Herald.* The South Dakota Branch of the W. B. M. I. held its meeting in conjunction with the Union and the State Conference May 10-13. At an executive meeting of the Branch and Union, preceding the regular program, all state and association officers except one were present.

One particularly fine feature of the program was the giving of the pageant, "The Striking of America's Hour." Because of the unusual musical talent in the Sioux Falls Church, the pageant was given most effectively. The W. B. M. I. was represented by the Home Secretary and two of its missionaries, Miss Emily Bissell, of Bombay, and Miss Alice Reed, of Techow. Miss Bissell's impersonation of a Brahman widow left a deep impression upon the large audience present.

An anniversary offering in honor of South Dakota's forty years of Congregationalism was taken after the Thank-Offering service which closed the women's part of the program. This offering of $290 was equally divided between the Branch and Union, the former designating its gift for the Salonica Girls' School. Legacies of $500 each to the Branch and Union from Mrs. A. Loomis, of Redfield, were reported. The W. B. M. I. will establish a scholarship with its share to be known as the Laura Bingham Loomis Scholarship, in memory of this devoted friend of our work.

The Indiana Conference, held in Indianapolis, May 14-17, was well attended notwithstanding the numerical weakness of Congregationalism in this state, but what Indiana lacks in numbers it makes up in the quality of its ministers and the leadership of its feminine contingency. The program was well planned and well received and throughout the meeting there was manifest a fine spirit of coöperation. The young people's banquet was a special feature of the program. The Home Secretary was the W. B. M. I. representative at this splendid meeting.

North Dakota held its Branch meeting in Granville, May 20-22. Miss Mary Lamberton was the Board representative, and Mrs. Emil Lindstrom took Miss Bissell's place as the missionary speaker. From the enthusiastic reports received we believe that North Dakota's program was richer and had more variety than ever before. Reports were brought back of the loyalty of our North Dakota women to their own missionary, Dorothy Bascom, of Shaowu.

The Michigan Branch meeting is held in the fall, but a well-attended women's meeting was held in connection with the State Conference in St. Joseph, May 15 to 17. Mrs. L. O. Lee represented the W. B. M. I. The executive committee of the Branch had a very worth-while session, at which they voted to attempt to raise $20,000 for the Kobe building fund by 1925.

Miss Uline will attend the Colorado State Conference in Boulder, June 12-14.

MARY D. ULINE.

SPEAKING OF TRIPS

To condense the experiences of a month's trip through Louisiana, Texas, Oklahoma, and Kansas, to tell of the seventeen cities and towns visited, of the twenty-five speeches made, and of the twenty-eight homes in which I was entertained and to do it in two hundred words is a real task.

I should so like to let every one of you know how delightfully hospitable you were, how splendidly you prepared the way, how carefully you planned the itinerary, and then how you listened and appreciated.

I should like to say how much I enjoyed it all and how the spring was lovely everywhere. The wild flowers in Texas made me glad to be there just then, the lilacs and bridal wreath in Kansas were perfect, the fascinating bayous of Louisiana were a new experience, and the fresh green of Oklahoma's fields was refreshing to the eye.

The two State Conferences in which I had a part were in Carrier, Oklahoma, and in Manhattan, Kansas.

The Oklahoma Conference was held in the Carrier Community Church, a small church with a big program, always counted upon to reach its goals. The speakers were good, the fellowship was great, and from beginning to end the program was successfully carried through.

In Kansas we met in Manhattan, the home of the Kansas State Agricultural College. The Congregational Church in Manhattan is one of the oldest in the state, and we were most delightfully welcomed and entertained. This meeting was splendidly attended by both men and women, who were intensely interested in every part of the fine program so well presented.

Dallas Does Things

Dallas had set the scene by some judicious and careful planning and good advertising which gave the W. B. M. I. representative a splendid hearing.

On Sunday morning the entire Sunday school of Central Church gathered to listen to a brief talk which they applauded generously.

I spoke also to the C. E. Society and had the evening service at the Junius Heights Church, both of which were appreciated.

The "big day," the Kobe reception, on Monday night, came next. 'Twas a wonderfully attractive home, that of Mrs. Wood, with its grand staircase and its spacious but homelike rooms, its ivory carvings, Oriental embroideries and other art work. The program of music and addresses was received with appreciative applause. It was a real pleasure to look into the faces of the groups on the stairs, and in every available spot, for 175 people gathered for this occasion.

The Kobe College presentation had a happy ending in the introduction of a young girl dressed in Japanese costume who gave the oration by which a Kobe College girl won second place in the All-Japan Oratorical Contest. The new Thank-Offering envelopes were passed and collected by a flock of pretty girls. The result was a generous offering, to which other gifts are likely to be added, for those big-hearted Dallas folks are interested in helping Kobe College as well as in every other worth-while endeavor to make the world a better place in which to live.

Daisy Colman.

Woman's Board of Missions for the Pacific

THE CROSS BEARERS
A Pageant-Play by Wilbur S. Tupper
To be given in the Civic Auditorium
Oakland, California
Tuesday, September 18th, 1923
Commemorating the Fifty Years of our W. B. M. P.

We are exceedingly fortunate in having secured Mr. Tupper for this Play. He is a resident of Oakland, is the author of "Six Short Plays," "The First Easter," and many similar productions; he takes the keenest interest in our historic background, and is in full sympathy with our ideals. There will be upwards of one hundred characters in the cast. The prologue will present scenes in Santa Cruz, the city of the "Holy Cross," where our Board was founded.

This Play opens the program of our anniversary week, and will be well worth all the enthusiasm with which this announcement will be hailed up and down our Coast. Begin to plan at once for reservations, and a large delegation for this week in Oakland.

WANTED—50 Charter Members of W. B. M. P.
50 Daughters
50 Granddaughters

All for Mrs. McLean's reception on charter day of anniversary week. Whether in Washington, Oregon, Idaho, Utah, Nevada, Arizona, or California, send in your names. The Historical Committee also wishes data from each Branch, and collections for an exhibit.

Guests for the Jubilee

Among those expected to be present are Miss Mary Florence Denton, our senior missionary, and Miss Frances Clapp, also of the Doshisha; Miss Edith Parsons, of Brousa, and Miss Edith Sanderson, under appointment for the same school. Of those who have represented us in the field, we count on Mrs. Effie Gunnison Monaco, Dr. Tallmon Sargent, Miss Mary Perkins, Miss Gertrude Barker, and Miss Louise Wilson.

A Book of Remembrance

Will be kept for all contributing to the Jubilee Fund. It is an idea borrowed from the W. C. T. U. We passed the $100,000 mark in actual cash received last April.

Field Notes

The Jubilee Secretary of Washington has traveled more than 4,393 miles in her campaign. The other states also have a large mileage, and all are vying with each other in enthusiasm and effort.

At a May meeting in Portland, Oregon, a birthday cake figured and enthusiasm ran high over the announcement that a generous donor had given $1,000 each to Oregon, Washington, and Northern California.

There was a notable May luncheon in historic Saratoga, at the home of the Jubilee Secretary of Northern California. The table was laid in a rose arbor overlooking chaparral covered mountain sides on the one hand and prune orchards on the other. Nasturtiums, roses, mustard, wall flowers, and core-

opsis carried out the yellow scheme, but the humble cruciferæ was most appropriate, reminding one of the trail it blazed for the *cross bearers* who scattered the seeds on their way from mission to mission more than a hundred years ago. The atmosphere was full of historic suggestion. One hostess was the daughter of the owner of DeLamater Hall, and the other the daughter of a charter member. The author of "The Cross Bearers" was a guest, and nearly all present were rich in memories of their own connection with the early history of our Board.

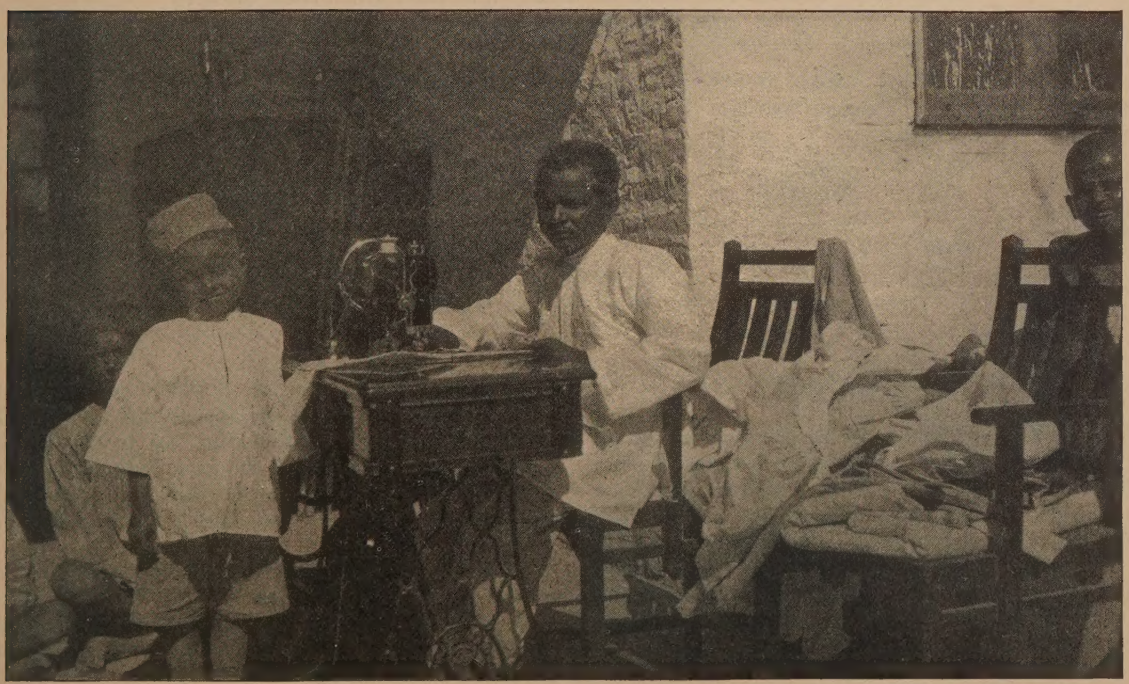
Will Bear My Part

This was the slogan of 1891. Upon the tables at annual meeting time were boxes heaped with oranges to be scattered among the auxiliaries of the Coast, regardless of any well-defined citrus belt. Each orange bore the legend—Will Bear My Part—and was to be the receptacle for large Thank-Offerings. It is needless to say the returns from that crop exceeded the expectation.

The Story of "Kodai"

The Southern Branch, at its Annual Meeting in April, put on the usual strong program. One of the speakers was Mrs. Eddy, who recalled her own experience in India, and gave the story of Kodaikanal. The School for Missionary Children was founded there in 1901, and Mrs. Eddy was principal and also member of the Joint Committee representing our Mission and the Arcot as well. A visit of Mrs. Eddy to America the next year resulted in the gathering of sufficient funds to purchase Highclerc, and so fixed the location of this institution amid healthy and charming surroundings. It has been a great blessing to American families in Southern India, other denominations and nationalities have joined in the support, and excellent buildings have been erected. It is predicted that next year there will be one hundred and twenty boys and girls enrolled. What the school means to our missionaries is indicated in the last letter from Drs. Rose and Lester Beals:—

"The Kodai School is a wonderful place, one of the greatest blessings we have. There are ten Americans on the staff now, including seven young women teachers. They have the American public school curriculum, in general; and for that reason, it fits our children to step right into the proper grade in America, whenever we take them there. The school is very popular. The buildings are used up to the limit of their capacity; and this term, we hear, they have refused admittance to fifteen children for lack of room. The climate in Kodai is splendid. The children have just been writing us about having ice cream made with ice from the lake there, and yet they are eight or nine hundred miles further south and nearer the equator than we are."



VITHOBA, A CASTE CONVERT FROM BARSI, INDIA

He seems to have found his niche in life, making clothes for the boarders in the Sholapur Boys' Boarding School. Note the new Singer Sewing Machine. Vithoba works overtime to buy it for himself.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	Totals
1922 . . .	$30,416.54	$4,900.43	$445.29	$5,078.50		$1,839.00	$42,679.76
1923 . . .	36,929.26	1,968.17	919.31	2,355.13		1,916.00	44,087.87
Gain . . .	**$6,512.72**		**$474.02**			**$77.00**	**$1,408.11**
Loss . . .		$2,932.26		$2,723.37			

FOR NINE MONTHS TO MAY 31

1922 . . .	$411,864.38	$39,924.13	$14,324.24	$190,457.43	$23,879.65	$22,014.26	$702,464.09
1923 . . .	434,734.61	39,567.61	16,008.07	167,847.16	15,425.00	25,883.52	699,465.97
Gain . . .	**$22,870.23**		**$1,683.83**			**$3,869.26**	
Loss . . .		$356.52		$22,610.27	$8,454.65		$2,998.12

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscel.	Totals
1922	$420,088.70	$174,363.17	$17,038.61	$611,490.48
1923	380,297.28	159,637.19	19,156.79	559,091.26
Gain			**$2,118.18**	
Loss	$39,791.42	$14,725.98		$52,399.22

THE APPROACHING TEST

This is the last word before the final report of our financial condition is made to the constituency in the July number of the *News Bulletin*. There are some signs of encouragement in the figures this month, but the general drift is the wrong way. The net loss for nine months is $3,000 for the American Board and a much more serious loss if we include the figures of the Woman's Boards' specials and funds, totalling more than $52,000.

Two comments in detail are of interest. Gifts from individuals are $3,000 less because of certain large gifts a year ago, which were not repeated this year, accounting for more than $2,000 decrease. One of these gifts will doubtless appear this month. The other point to note is that the loss in the Legacy Funds has almost equalled the gain in the gifts from the churches. We rejoice in that gain from the churches because it is the most important item in the report.

A minimum of $100,000 must be scored in July and August above last year's receipts if we are to come through safely. Do you not feel the pressure drawing closer? We have waited in hope from month to month. At this point we ought to be $90,000 ahead of last year. Instead of this we are $3,000 behind.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, May 1-31, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922	$26,875.75	$3,831.19	$961.93	$159.85	$454.63	$32,283.35
1923	21,706.67	3,180.33	1,120.17	545.00	464.59	27,016.76
Gain			$158.24	$385.15	$9.96	
Loss	$5,169.08	$650.86				$5,266.59

October 18, 1922 — May 31, 1923

1922	$159,144.11	$9,857.11	$6,183.49	$12,878.75	$6,045.50	$194,108.96
1923	166,427.32	10,905.28	12,555.01	10,830.95	6,715.01	207,433.57
Gain	$7,283.21	$1,048.17	$6,371.52		$669.51	$13,324.61
Loss				$2,047.80		

Was our optimism of last month unfounded? The loss in May has wiped out about two-thirds of the gain of April. There are five months remaining, and we hope that each of these will show a gain. We must not risk a single month of loss. Each Branch by equaling its gifts of last summer will help to hold the gain made thus far, but the call is for each to go further and seek to secure a generous share of the $10,000 now lacking of the increase, the need of which faced us at the beginning of the year.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work for the month of May, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTALS
1923	$10,527.75	$1,048.62	$608.28	$545.75	$349.01	$13,079.41
1922	9,562.85	1,341.95	433.62	830.52	343.87	12,512.81
Gain	$964.90		$174.66		$5.14	$566.60
Loss		$293.33		$284.77		

Receipts for Regular Work for Six Months to May 31, 1923

1923	$79,709.06	$9,256.35	$3,626.88	$6,493.92	$7,875.07	$106,961.28
1922	78,180.14	11,577.82	4,503.58	7,445.29	6,360.09	108,066.92
Gain	$1,528.92				$1,514.98	
Loss		$2,321.47	$876.70	$951.37		$1,105.64

At the close of half our year, our receipts were $1,105.64 less than those for the same period last year.

We are short on our total apportionment $23,238.

Receipts from churches showed a gain of more than $2,500 last month, and a gain of $964 this month. This is most encouraging. While it is not a sufficiently large gain, it is still in the right direction.

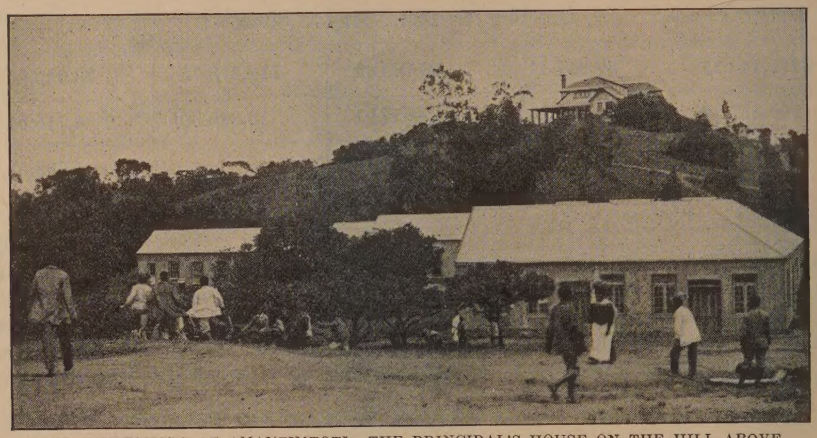
Let us bear in mind that it will take the full apportionment from every church to meet successfully the needs of the year's work.

We already have lost ground to make up. Let us work toward our usual victory.

FINANCIAL STATEMENT OF THE W. B. M. P. FOR THREE MONTHS TO JUNE 1, 1923

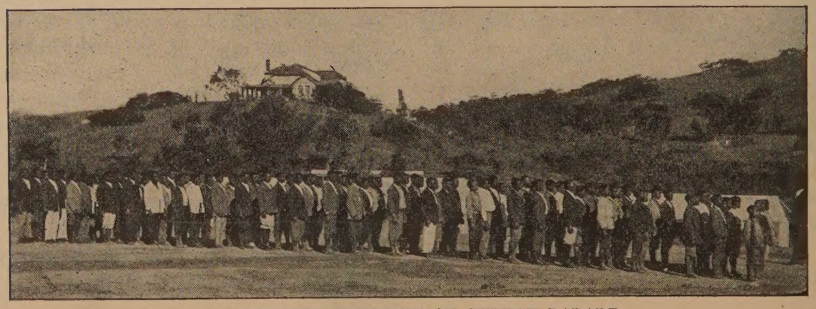
Branches	*For Regular Appropriations*	*For Jubilee Fund*
Arizona	$41.00	
Northern California	1,588.71	$9,796.36
Southern California	3,788.23	5,958.44
Idaho	23.00	99.75
Oregon	304.00	1,112.00
Utah	72.00	60.00
Washington	1,100.00	1,276.43
	$6,916.94	$18,302.98
Corresponding Quarter, 1922	5,984.54	2,796.81
GAIN	$932.40	$15,506.17

AT AMANZIMTOTI, SOUTH AFRICA



THE WORKSHOPS AT AMANZIMTOTI; THE PRINCIPAL'S HOUSE ON THE HILL ABOVE

A PIECE OF THE GIRLS' DEPARTMENT AT AMANZIMTOTI



AMANZIMTOTI STUDENTS ON CHURCH PARADE